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**THE INFLUENCE OF ADVERTISEMENTS AND RELIGIOUS
FACTORS ON CONDOM USE INTENTIONS AMONG MARRIED
MALE MUSLIMS IN PAKISTAN**



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Abstrak

Walaupun kerajaan telah mengambil langkah untuk mengawal kadar kelahiran di Pakistan, dan menyebarkan kesedaran mengenai perancangan keluarga melalui iklan, kadar pertumbuhan penduduk Pakistan masih lagi tinggi. Di Pakistan, iklan kontraseptif dikecam kerana ia dilabel sebagai tidak senonoh, tidak bermoral, anti-kebudayaan dan anti-agama. Misalnya, Pihak Berkuasa Pengawalseliaan Media Elektronik Pakistan (PEMRA) mengharamkan iklan "kondom Josh" kerana aduan yang diterima dan tekanan daripada rakyat Pakistan kerana mereka berpendapat iklan itu tidak mencerminkan nilai agama Islam. Walau bagaimanapun, fakta membuktikan bahawa penjualan kondom Josh mencatat kenaikan yang mendadak selepas pengharaman iklan tersebut. Objektif utama kajian ini adalah untuk menyelidik pengaruh iklan kondom ke atas sikap terhadap iklan kondom (AtAc) dan niat bertingkah laku bagi lelaki Muslim yang telah berkahwin untuk menggunakan kondom (BI). Faktor keagamaan iaitu kepercayaan agama (RB), pemimpin agama (RL), keagamaan (REL) dan norma subjektif (SN) juga dimasukkan ke dalam kajian ini kerana kaitannya dalam konteks periklanan. Peranan pengantaraan AtAc dan peranan penyederhanaan REL juga menjadi fokus kajian ini. Pengumpulan data melibatkan lelaki Muslim Pakistan yang telah berkahwin menggunakan rekabentuk kajian keratan rentas. Kajian ini menggunakan kaedah persampelan 'snowball' daripada 213 responden yang dijalankan secara tadbir-kendiri. Partial Least Square-Structural Equation Modelling (PLS-SEM) digunakan untuk menguji hipotesis kajian. Hasil kajian ini menunjukkan bahawa PF, RB, SN, dan AtAc adalah faktor penting dalam mempengaruhi niat penggunaan kondom dalam kalangan lelaki Muslim Pakistan yang telah berkahwin. Kajian ini juga mendedahkan bahawa AtAc adalah pengantara yang signifikan bagi hubungan antara PF dan BI, dan faktor keagamaan adalah penyederhana yang signifikan bagi hubungan antara PF, RL, dan BI. Kesimpulannya, kajian ini telah memberi sumbangan yang bernilai, meliputi praktikal dan teori dalam bidang periklanan. Ia juga menyumbang kepada Teori Tingkah Laku Terancang dengan menambah pembolehubah yang signifikan dalam menentukan niat bertingkah laku. Ia juga bermanfaat bagi mereka yang ingin mengiklankan produk terutama produk kontroversi dalam media Pakistan.

Kata kunci: Iklan kondom, Kepercayaan agama, Pemimpin agama, Keagamaan, Tingkah laku.

Abstract

Despite government measures to control birth rate in Pakistan and spreading awareness about family planning through advertisements, Pakistani population growth rate is still high. In Pakistan, advertisements of contraceptives are cursed because advertisements are labeled as indecent, immoral, anti-cultural and anti-religion. For instance, Pakistan Electronic Media Regulatory Authority (PEMRA) banned advertisements of “Josh condom” because of the complaints and pressure of the Pakistani people as they argued that the advertisements disregard to their religious values. However, facts revealed that Josh condom sale recorded a sharp increase after the ban of the advertisements. The main objective of this study is to investigate the influence of condom advertisements on attitude toward advertisements of condoms (AtAc) and behavioral intentions of Pakistani married male Muslims to use condoms (BI). Religious factors namely religious beliefs (RB), religious leaders (RL), religiosity (REL) and subjective norms (SN) were also incorporated into the study because of their relevancy in an advertising context. The mediating role of AtAc and the moderating role of REL was also the focus of the study. Data were collected from the Pakistani married male Muslims using a cross-sectional study design. The study adopted snowball sampling and gathered data from 213 respondents through the personally-administered method. Partial Least Squares-Structural Equation Modeling (PLS-SEM) was used to test the study hypotheses. Findings of the study show that PF, RB, SN, and AtAc are important factors in influencing condom use intentions of Pakistani married male Muslims. Results also revealed that AtAc significantly mediates between the relationship of PF and BI and religiosity significantly moderates between the relationship of PF, RL, and BI. Conclusively, this research has added valuable contributions, both practically and theoretically in the advertising field. It also contributed to the Theory of Planned Behavior by adding variables which are significant in determining the behavioral intention. It is also beneficial for those who want to advertise products especially controversial products in Pakistani media.

Keywords: Condom advertisements, Religious beliefs, Religious leaders, Religiosity, Behavioral intention.

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List of Abbreviations

AtAc	Attitude toward Advertisements of Condoms
ATB	Attitude toward Behavior
BI	Behavioral Intention
HIV	Human Immunodeficiency Virus
IAAP	International Advertising Association of Pakistan
NF	Negative Feelings toward Advertisements of Condoms
PBC	Perceived Behavioral Control
PEMRA	Pakistan Electronic Media Regulatory Authority
PF	Positive Feelings toward Advertisements of Condoms
PNIPS	Pakistan National Institute of Population Studies
RB	Religious Beliefs about Condom Use
REL	Religiosity
RL	Religious Leaders
SN	Subjective Norms
STD	Sexually Transmitted Diseases
STI	Sexually Transmitted Infections
TFR	Total Fertility Rate
TPB	Theory of Planned Behavior

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Controversial advertising poses a challenge to sexual, religious or moral taboos. Crossing the boundaries of good taste, advertising incompatible with good commercial practice or even causing a scandal is the way to achieve publicity, often at low cost. A few billboards or viral videos released on the internet are enough for media to pick it up and report a “scandalous campaign”, providing the product or the company with additional publicity. Profit is what matters, so those responsible for the message go on to further violate the fundamental values of the society only to attract customers’ attention (Koszemsbar-Wiklik, 2016).

There are many companies that used controversial advertisements to achieve their goals successfully. For example, companies like Wonderbra, French Connection UK, and Love Kylie became successful in gaining audience attention and economical rise in their business (Pope, Voges, & Brown, 2004).

Mostly, sex and fear appeals are used in controversial advertisements to attract people which are seen as controversial and such advertisements are being criticized because of manipulation of facts, promotion of materialistic values, controversial contents and controversial products e.g., condom. These criticisms indicate that controversial advertisements also destruct audience’s attention, feelings, and attitudes about a product or brand which also lead to the potential loss in the market (Tehrani, Tehrani, & Moghadam, 2014). Controversial advertising is considered socially indecent, offensive, embarrassing and socially sensitive and it harms public morality and feelings and also affects the consumer behavior.

Advertisements of “Josh” condom had to be banned by Pakistan Electronic Media Regulatory Authority (PEMRA) because of the complaints and pressure of the Pakistani people as they argued that the advertisements disregard to their religious values (Crilly, 2013; Stahl, 2015). PEMRA also directed all radio and television channels to stop airing advertisements of contraceptives after numerous complaints (Tribune, 2016).

Pakistan is known strict in the matters of sex. Many in Pakistan consider birth spacing as a taboo topic. Contraceptive advertisements are limited and infrequent in Pakistan, where fear of backlash from the conservative religious section of the society usually means advertisers avoid the subject of sex, family planning and especially contraception altogether (Dawn, 2016). Al-Salehein stated in his study that controversial advertisements such as condoms should not be publicly aired on television because such items are forbidden in Islam (Allam, 2013).

Religion also plays a significant role towards society's behaviors both at the individual and social level (Alserhan, 2010). Because of the absence of a central authority in Islam (Stephenson & Hennink, 2004), condom use is still controversy among Islamic jurists (Raees, 2013). Religious leaders in religiously conservative Pakistan preach the Muslim population that the “Quran” enjoins female Muslims to keep birthing as many babies as possible and contraception is generally unlawful and a sin (McCarthy, 2011). Pakistani Muslims express a desire to avoid pregnancy but do not use contraceptives because of religious concerns (Patterson, 2013) and Muslims who have a high religiosity level follow the rules of religious onus more rigorously (Taks & Shreim, 2009).

Literature shows that advertisements can overcome the knowledge/practice gap about condom use (Mustafa, Afreen, & Hashmi, 2008) because the gap between awareness and practice of condom is wide in Pakistan (Khan et al., 2011). Studies have shown that religion, religiosity, controversial products (e.g., condom) and their advertisements are important constructs in determining consumer behaviors (Nooh, Shukor, Aziz, Khairi, & Abdullah, 2014).

Literature on the theological aspect of advertising also revealed that there is a need of a thorough study (Nooh, 2009) to investigate the influence of controversial advertisements on attitude and behavior of consumers (Amor, Ghachem, Garrouch, & Mzoughi, 2014; Hadzalic & Akervall, 2011; Waller, Deshpande, & Erdogan, 2013) with potential moderating factors, need to be tested by applying more advanced statistical tool (e.g. Structural Equation Modeling) (Sunde, 2014).

In Pakistan, the focus of research studies on the subject of religion and religiosity is also limited (Munawar, Ghaffar, Haq, & Usman, 2008). Essoo and Dibb (2010) and Culey, (2014) suggest further study to investigate the association between religious factors and consumer behavior about controversial products (e.g., condom) with religiosity by using more reliable and definitive measures (Baig & Baig, 2013; Mansori, 2012; Nooh et al., 2014; Praz, 2009) and religiosity should be tested as a moderator in a religion (e.g., Islam) context so as to strengthen the understanding of moderating role of religiosity, particularly if there are impediments against object in one sect and inclusion of object for other sects (Hopkins, Shanahan, & Raymond, 2014).

1.2 Problem Statement

Controversial advertisements and religion are very important factors in influencing consumer behavior. Little is known about the specific explanations related to the controversial advertisements, religious factors and their influence on consumer behavior.

Past studies (Akhter, Abassi, & Umar, 2011; An, 2013; Fereidouni, 2008) show that controversial advertisements have negative impact on consumption behavior, but statistics show that DKT Pakistan sold 24.3 million condoms in Pakistan since the beginning of its operations in late 2012 through 2014 and broadcast 41,290 television advertisements, reaching an estimated 98 million people (DKT, 2016) including most controversial “Josh Condom” advertisement which was banned by Pakistan Electronic Media Regulatory Authority (PEMRA) in 2013 (Crilly, 2013). More interestingly, facts revealed that condom sale got a sharp increase in 2015, in which DKT Pakistan sold over 25 million condoms in Pakistan just in one year (DKT, 2016) after the ban of controversial “Josh Condom” advertisements (Crilly, 2013; Stahl, 2015).

Above mentioned condom sale statistics indicate that there is a positive relationship between controversial advertisements and consumption behavior. But, a number of studies (Akhter et al., 2011; An, 2013; Fereidouni, 2008; Run, Butt, Fam, & Jong, 2010; Waller, 2007; Waller, Deshpande, & Erdogan, 2013) disclose that controversial advertisements generate a negative response from consumers.

Advertisements of condoms are not acceptable to many consumers and found to be controversial (Billa, 2012); people with high religiosity (REL) level find controversial advertisements more offensive. Such advertisements hurt the feelings of people that influence consumers’ attitude towards the advertisements (AtAc) negatively and also

lead to negative actions of consumers, such as reductions in purchasing and consumptions levels of the products (Akhter et al., 2011; An, 2013).

In this regard, it is a matter of great interest to investigate the role of controversial advertisements in influencing consumer behavior. Literature of advertising and consumer behavior explains that advertisements have potential to formulate, shape or reshape the positive feelings toward advertisements (PF) and negative feelings toward advertisements (NF) of consumers (Alabdali, 2010).

Past studies also evident that important factor which has the capacity to influence attitude toward advertisement (AtAc) is an emotional reaction of the audience, and it is considered strongest factor (Lutz, 1985; MacKenzie & Lutz, 1989; Spudulyte, 2012) and it is also widely accepted by research scholars that advertisements can stimulate consumer behavior through influencing attitude toward advertisement (AtAc) (Abdulai, 2012; Comrey & Newmeyer, 1965; Sunde, 2014).

It is also important to conduct empirical research on controversial advertisements because Edell and Burke (1987) stated that the structure of feelings has some interesting implications and it specifies that positive and negative feelings can coexist. But Huang (2001) described that positive and negative feelings do not coexist. Because one 60-second period advertisement's one part may elicit happy feelings and another part of the advertisement may elicit sad feelings. Thus, it may be unseemly to use a single feeling as an advertisement descriptor (Edell & Burke, 1987).

Past studies in the literature of advertising and consumer behavior (Lutz, 1985; MacKenzie & Lutz, 1989; MacKenzie, Lutz, & Belch, 1986; Spudulyte, 2012; Sunde, 2014) also explain that attitude toward advertisement (AtAc) is a very important

construct and mediate between feelings and consumer behavior. But, there is still an utmost lack of research explaining the mediating role of attitude toward advertisement (AtAc) between the positive feelings toward advertisements (PF), negative feelings toward advertisements (NF), and consumer behavior. So, it is also a contribution of this present study to fulfill the gap by determining the mediating role of attitude toward advertisement (AtAc) between positive feelings toward advertisements (PF), negative feelings toward advertisements (NF), and consumer behavior.

The drastic increase in the sale of condoms in Pakistan (DKT, 2016) also indicate that role of religion, mainly, religious beliefs (RB), religious leaders (RL) and religiosity (REL), is limited in influencing condom use behavior. But literature depicts that religion is conceptualized as a consumer subculture (Schiffman & Kanuk, 2010) which consistently been found significant in shaping behaviors of its followers about condom use (Ragnarsson, Onya, & Aaro, 2009; Tarkang, 2013; Uddin, 2014).

In Pakistan, people who want to use condoms have to face opposition from religious section (Oxfordislamicstudies, 2014). Many religious leaders (RL) in Pakistan say that birth control or family planning by using contraception is unlawful and Muslims should increase population (McCarthy, 2011). Many Muslim men were reported that they reject to use condoms because of their religious beliefs (RB) (Mir & Shaikh, 2013; Patterson, 2013).

According to survey analyses, 70% responses from Pakistan showed offensiveness towards advertisements of condoms (Akhter et al., 2011). Pakistan Electronic Media Regulatory Authority (PEMRA) banned advertisements of “Josh” condom once in 2013 and again in 2015 (Crilly, 2013; Stahl, 2015) and in 2016 PEMRA has issued

directive to all television channels and radios to stop airing advertisements of contraceptives after the religious compulsions (Dawn, 2016; Geo, 2016).

In this respect, it is also important for advertisers to investigate the religious factors (Wells, Burnett, & Moriarty, 2006). The literature describes that it is still unclear about the influence of religious beliefs (RB), religious leaders (RL) and religiosity (REL) on condom use behavior because of limited empirical research on this sensitive topic. So, there is a need to conduct a research to unveil the influence of religious factors on condom use behavior for population control.

The population of Pakistan is a bomb (Dawn, 2016) that must receive a substantial consideration from policymakers otherwise Pakistan will have to pay a high cost for continuing to ignore this area (Burki, 2010). Pakistani people would like to have about three children (DHS, 2008) and one out of every three pregnancies in Pakistan is unplanned (Sathar, Singh, & Fikree, 2007).

In this regard, it is essential to conduct a quantitative study in Pakistan to analyze the influence of religious beliefs (RB), religious leaders (RL), religiosity (REL), positive feelings toward advertisements (PF), negative feelings toward advertisements (NF) and attitude toward advertisements (AtAc) on condom use. Subjective norm (SN) also found as important construct and incorporated in present research because “what others think” also influence condom use behavior (Blakemore & Ilicic, 2012; Xu, Summers, & Belleau, 2004) and important for advertisers to know about. Barber and Taylor (2013) have stated that behavioral intention (BI) is a good estimator of peoples’ actual behaviors and “Theory of Planned Behavior” (Ajzen, 1991) is popular in this respect (Sabir et al., 2014).

1.3 Research Questions

In order to understand the situation, research questions enable the researcher to understand the factors which influence intentions of Pakistani male Muslims to use condoms, following research questions are formed:

- i. What is the influence of positive feelings toward condom advertisements, negative feelings toward condom advertisements, religious beliefs about condom use, religious leaders and subjective norms on intentions of Pakistani married male Muslims to use condoms?
- ii. What is the influence of positive feelings toward condom advertisements and negative feelings toward condom advertisements on attitudes of Pakistani married male Muslims toward advertisements of condoms?
- iii. What is the mediating role of attitudes toward advertisements of condoms between positive feelings toward condom advertisements, negative feelings toward condom advertisements and intentions of Pakistani married male Muslims to use condoms?
- iv. What is the moderating role of religiosity between positive feelings toward condom advertisements, negative feelings toward condom advertisements, Attitude toward condom advertisements, religious beliefs about condom use, religious leaders, subjective norms and intentions of Pakistani married male Muslims to use condoms?

1.4 Research Objectives

The main objective of this study is to investigate the factors which influence intentions of Pakistani married male Muslims to use condoms.

The specific research objectives guiding the current quantitative study are:

- i. To measure the influence of positive feelings toward condom advertisements, negative feelings toward condom advertisements, religious beliefs about condom use, religious leaders and subjective norms on intentions of Pakistani married male Muslims to use condoms.
- ii. To investigate the influence of positive feelings toward condom advertisements and negative feelings toward condom advertisements on attitudes of Pakistani married male Muslims toward advertisements of condoms.
- iii. To examine the mediating role of attitudes toward advertisements of condoms between positive feelings toward condom advertisements, negative feelings toward condom advertisements and intentions of Pakistani married male Muslims to use condoms.
- iv. To analyze the moderating role of religiosity between positive feelings toward condom advertisements, negative feelings toward condom advertisements, attitude toward condom advertisements, religious beliefs about condom use, religious leaders, subjective norms and intentions of Pakistani married male Muslims to use condoms.

1.5 Significance of the Study

Along with other factors affecting human behavior, mass media advertising is a very useful tool to influence family planning, on a large scale (Bakht, Arif, Zafar, & Nawaz, 2013). The primary importance in advertising is given to the consumer behavior. If it had not been common knowledge that advertisements can affect consumer behavior, companies would not be spending billions of dollars annually on

advertising. Advertising is generally aimed at increasing behavioral intentions through producing favorable feelings and attitudes toward the advertisements (Sunde, 2014).

This research work also has tremendous significance because it also covers the highly neglected and key area of research that is the influence of condom advertisements on feelings and attitude toward advertisements of the condom of Pakistani people and how they both play their part in influencing consumer behavior. Condom use is the crucial behavior for the prevention of unintended and unwanted pregnancies (Jellema, Abraham, Schaalma, Gebhardt, & Van Empelen, 2012). A condom is one of the most common and single forms of contraceptive for male (Avert, 2015) and considered very effective against pregnancy and sexual diseases (Maurice, 2010).

Pakistani governments have made some policies to limit family size (DHS, 2008). It is very important that growth rate should dwindle because Pakistan cannot bear such a high level of population growth because of a shortage of resources like food, water, housing, health care, schools, electricity, and jobs (Qazi, 2010). Overpopulation and growth rate in Pakistan must receive a significant amount of consideration from policymakers (Burki, 2010).

United Nations advisor, Dr. Ansar Ali Khan said: "Baseless traditional beliefs play a big role in family planning and contraceptives in Pakistan" (IRINnews, 2005). Religious demonstrators in Pakistan raised the slogan against family planning that "Family planning, for those who want free sex!" and this ideology is still present in Pakistan (Wikipedia, 2014). In the light of existing literature, it is so appealing for the researcher to conduct an empirical research to analyze the effect of religious beliefs and religious leaders on condom use behavior of Pakistani male Muslims.

In this respect, the urgent and inevitable need of empirical study of condom use behavior also indicates the importance of this scholarly work to analyze the factors which have a vital role in influencing condom use behavior. Investigating the factors which influence the condom use behavior is also a contribution of this current study which not only contributes to the body of knowledge but also contributes at a practical level in terms of presenting the literature, facts, predictors, and suggestions for overcoming the gap between condom awareness and condom use practices.

1.6 Definitions of Key Terms

1.6.1 Positive Feelings toward advertisements of condoms (PF)

Positive feelings reflect “the extent to which a person feels enthusiastic, active, and alert. High PF is a state of high energy, full concentration, and pleasurable engagement, whereas low PF, is characterized by sadness and lethargy” (Watson, Clark, & Tellegen, 1988).

1.6.2 Negative Feelings toward advertisements of condoms (NF)

Negative feelings refer to “the general dimension of subjective distress and unpleasurable engagement that subsumes a variety of aversive mood states, including anger, contempt, disgust, guilt, fear, and nervousness, with low NF being a state of calmness and serenity” (Watson et al., 1988).

1.6.3 Attitudes toward advertisements of condoms (AtAc)

Attitudes toward advertisements of condoms refer to “predispositions in response to a favorable or unfavorable manner toward stimulus used in advertisements of the condom”.

1.6.4 Religious beliefs about condom use (RB)

Religious beliefs are defined as “religious convictions of Muslims about the use of condom developed and guided by Quran, Sunnah, their interpretations, Islamic sacred law and religious leaders”.

1.6.5 Religious leaders (RL)

Religious leaders refer to “Muslim scholars recognized as having specialist knowledge of Islamic sacred law and theology, including teachers in religious schools, scholars of canon law and leaders of prayer in the mosques (imams)”.

1.6.6 Subjective Norms (SN)

Subjective norms are considered as “social pressures from those who are considered important to perform the behavior” (Ajzen, 1991).

1.6.7 Religiosity (REL)

Religiosity refers to “how much an individual is involved in his or her religion. More precisely, a religiously committed person is supposed to adhere to his or her religious values, beliefs, and practices and use them in daily living” (Worthington et al., 2012).

1.6.8 Behavioral Intention to use condoms (BI)

Behavioral intention refers to “the amount of effort one is willing to exert to attain a goal or behavioral plans that enable attainment of a behavioral goal” (Ajzen, 1991).

1.7 Chapter Summary

This chapter presented all the aims, motives, and objectives of this current study, together with a slight linkage between this research and previous studies. The first part of this chapter discussed current situations of controversial advertisements and religious point of view about condom use and these issues also discussed in Pakistani

context as well. Later, this introductory chapter also gave an outline of the background of the study, research problem, research questions, research objectives, the significance of the study and definitions of key terms.



CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews the available current literature on condom use, positive feelings toward advertisements (PF), negative feelings toward advertisements (NF), attitude toward advertisements (AtAc), religious beliefs (RB), religious leaders (RL), and religiosity (REL). Developing a complete understanding of the topic which is going to be explored, this chapter starts with the discussion about the background of Pakistan and background of Islam after that all the constructs of this study and the major findings, methodologies, and conclusions of existing research works related to this study are carefully reviewed and discussed. Additionally, the chapter discusses the underpinning theory for the study. Last part of the chapter consists research framework and hypotheses development.

2.2 Background of Pakistan

The population of Pakistan in 2017 is estimated over 196 million (worldometers, 2017a) with population growth rate 1.8% (Dawn, 2016) and located in the northwestern part of the South Asian subcontinent and between 24° and 37° north latitude and between 61° and 75° east longitude (NIPS, 2013).

Pakistan's total land area is 796,096 sq kms and it got freedom on August 14, 1947, after the subdivision of the Indian subcontinent. Land of Pakistan has at least four thousand years history dating from brick cities and Hindu civilization (NIPS, 2013). Pakistan shares his border with India, China, Afghanistan, and Iran (see figure 2.1) (Mughal, 2013).

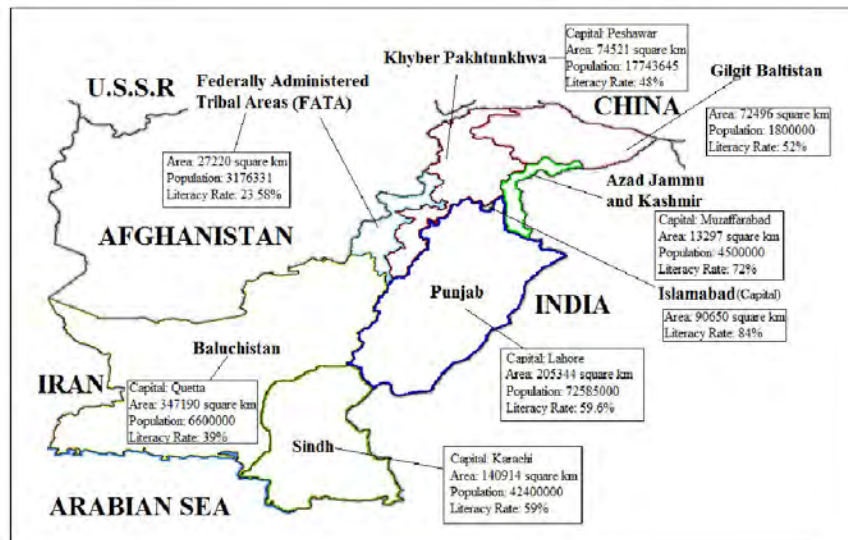


Figure 2.1. Demographics of Pakistan

According to the Ministry of Finance, Pakistan economic survey 2013-2014 Pakistan is an agricultural country and agriculture contributes a major portion of the country's economic growth and development. As the dominant sector, agriculture represents twenty-one percent of Pakistan's GDP (Gross Domestic Product) (Farooq, 2013).

Economic statistics showed that Pakistan's income level is "lower middle income" and GDP was \$236.6 billion in 2013 with a GDP growth rate of 6.1% and inflation was 7.7% in 2013. Pakistan had to face economic challenges from the first day of its existence and still facing economic, governance and security challenges from outside the country and within the country. According to 'The World Bank' Pakistan spends just 2% of its GDP on health and education as compared to other countries in the region. Current progress indicates that Pakistan cannot meet the MDG (Millennium Development Goals) targets on health and education by 2015 (The World Bank, 2014).

Generally, Pakistani women would like to have about three children (NIPS, 2008). One out of every three pregnancies in Pakistan is unplanned (Sathar et al., 2007) and

only 35% of married women in Pakistan use a modern method of family planning (NIPS, 2013). Pakistani governments have made some policies to limit family size (NIPS, 2008). It is very important that growth rate should decline because Pakistan cannot sustain such a high level of population growth because of a shortage of resources like housing, water, food, electricity, schools, jobs and health care (Qazi, 2010).

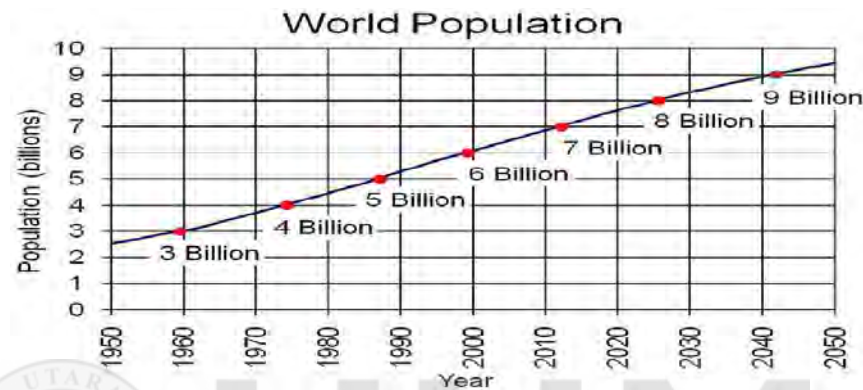


Figure 2.2. Human Population

Humans on the earth reached seven Billion on October 31, 2011, and it will reach eight billion in 2024 (see figure2.2) (Carol, 2014). The population of the world has reached at 7,508,495,185 in June 2017 (worldometers, 2017b) and Pakistan is standing at the 6th position after China, India, U.S.A, Indonesia, and Brazil (See figure 2.3) (worldometers, 2017a).

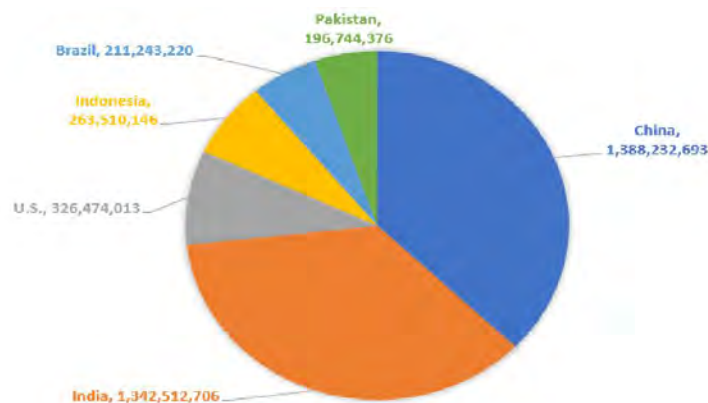


Figure 2.3. Top Six countries by population

Official figures on religious demography, based on the most recent census taken in 1998, showed that approximately the majority (97%) of the Pakistani people are Muslim while the remaining 3% are Christian, Hindu, and Ahmadis (As shown in figure 2.4). Parsis (Zoroastrians), Buddhists, and Sikhs each had twenty thousand believers, while the Baha'i are thirty thousand adherents. Some tribes lived in the Baluchistan and Khyber Pakhtunkhwa (KPK) Province practice traditional animist beliefs. Less than 0.5 percent of the population is silent on religious affiliation or claimed not to adhere to a particular religious group. Social pressure was such that few persons would claim no religious affiliation (About, 2014; Countrystudies, 2014; State, 2014).

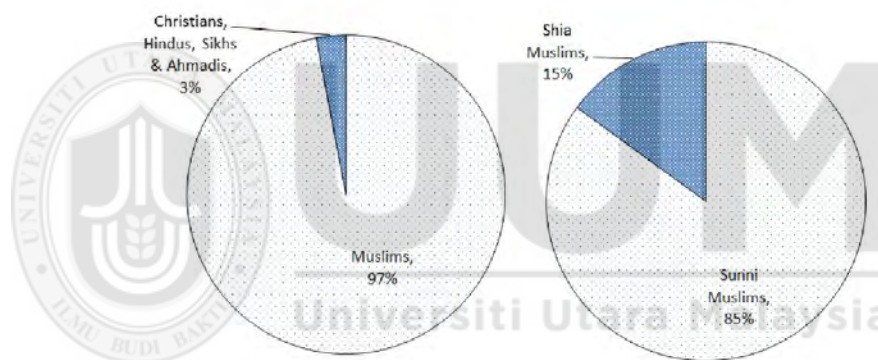


Figure 2.4. Religion in Pakistan

In developing countries like Pakistan, there is no freedom for a female to take a decision about family planning because all powers are in the control of the men (Nawaz, Maan, Mahmood, & Asif, 2013). Pakistan initiated “Family Planning” (FP) programs in the private sector in 1953 and in the 1960s in the public sector. The Pakistan Government allocated ten percent of the total health budget to “Family Planning” in 1966. The Contraceptive Prevalence Rate (CPR) increased by only 0.25% annually until 1990.

The CPR rose more sharply from 12% in 1990 to 33% in 2000. In the following decade, the CPR languished again and was 30% in 2006-2007 (Khan, Khan, Javed, Hamza, Orakzai, Ansari & Abbas, 2013). Government Departments of Health and Population Welfare provides 35% of all FP services nationwide, while the private sector now constitutes the majority of FP services nationwide from stores or services from private clinics or NGOs by women/couples (Khan et al., 2013). In general, women in Pakistan do not begin to use contraception until they have had at least one child (NIPS, 2013).

For more than three decades, marketing programs have used mass media advertising to promote contraceptive use as a family planning method. Advertising campaigns emphasize the association between a brand/product and the desired behavior (Agha & Beaudoin, 2012; Greenstar, 2014a). Mass media is the need of every individual. Effect of mass media may be positive or negative, it depends on the mentality of the audience (Khan, Razi, Mirza, Mazhar, & Amjad, 2013). Critics argue that mass media advertising play with emotions and feeling of people to persuade them towards a specific product, services or idea (Arens, 2014).

Family planning and use of contraceptives are very vital and serious issue in Pakistan (Greenstar, 2014b). Overpopulation of Pakistan and insufficient resources increased the importance of contraceptives, but two factors, advertisements of contraceptives and religion play a very effective role in influencing the attitude of Pakistani Muslims about contraceptives, about their advertisements and about their behavioral intention to use contraceptives that lead to their actual behavior.

Islam as a religion has potential to affect the purchasing and consumption behavior of Muslims. Pakistan is an Islamic Republic (Pakistan.gov.pk, 2014) and the extremely conservative view of Islam prevails in most parts of the country (Oxfordislamicstudies, 2014). Culey (2014) stated that there is a statistically significant association between marital status, religion, and contraception. Religion is depicted differently in everyday life in a society and if talk in a narrower term it is even different within a society. As different Muslims of different geographical societies have various interpretations of Islam, therefore, within Muslims, multiple lifestyles do exist (Soroush, 2000).

2.3 Background of Islam

Islam is the youngest of the world's major religions (Kamaruddin, 2007; Rahim & Junos, 2012). Islam was founded in Arabia in 610 AD (Safiek Mokhlis, 2006, 2010) and based on the teachings of "Prophet Muhammad (P.B.U.H)", who is called the last Prophet of Allah among Muslims (Ansari, 2014).

The Arabic word "Islam" literally means "to surrender", but as a religious term in the Quran (anglicized as Koran), it means "to surrender to the will or law of God" (Naseri & Tamam, 2012). The followers of Islam are called Muslims (Run et al., 2010). The population of Muslims estimated 1.6 billion (DeSilver, 2013) and in 2030 the world population will be reached over 8 billion and 26.4% of that population will be Muslim (Hannamayj, 2011).

Islam is based on the Quran which is believed by Muslims Allah's revelation to his last "Prophet Muhammad (P.B.U.H)" and Sunnah (life) of Prophet Muhammad (P.B.U.H) (Grabenstein, 2013; Run et al., 2010). Muslims see Islam as identical with the true monotheism which earlier Prophets before "Muhammad (P.B.U.H)" such as

Jesus, Moses, Abraham and Noah had taught. Muslims believe in the Oneness of Allah (God) and “Prophet Muhammad (P.B.U.H)” is the messenger of peace. He was entrusted to deliver and living the teachings of Quran (Grabenstein, 2013; Mokhlis, 2009).

According to the Islamic philosophy, every aspect of life is based on Islamic teachings and values (Ansari, 2014). There are three fundamental areas of Islam, i.e., “Aqidah” (articles of faith), “Sharia” (divine law) and “Akhlaq” (ethic). Aqidah refers to all forms of faith and belief by a Muslim in Allah and His Will, belief in the existence of angels, belief in Holy scriptures, belief in the prophets, belief in the last day (a time of resurrection and judgment) and belief in divine will (BBC, 2011).

Sharia refers to law or framework within Muslims are bound to perform their actions. Sharia provides details to Muslims about their duties and also guides them about human interactions. This Islamic framework covers every aspect of life and categorizes human behavior as obligatory, merely desirable or neutral (BBC, 2009). The third and last area of Islam is Akhlaq. This area concerns with ethical matters and guides Muslims to perform their actions within the boundaries of ethics which are described by Islam (Sattar, 2014).

The Al-Quran and Sunnah are very important because they both constitutes Islamic law that explains the duties of Muslims as an individual or as collective. It also governs Muslims about moralities and their behavior to perform their duties either as individual or collective. Islam prohibits few things apart from exceptional circumstances, such as a serious threat to life. Prohibited things in Islam are pig, alcohol, the blood of animals, the meat of dead animals, animal sacrificed in the name

of other than Allah, interest on money, gambling and adultery. Thus, products that are made of or contain alcohol, pig, blood of dead animal, and services such as contemporary commercial banking become haram (forbidden) for a devoted Muslim (Run et al., 2010). There are also such things (e.g., contraceptives) which are not clear either they are lawful (Halal) or unlawful (Haram) because of the two different contradictory views presented by the Islamic scholars (Raees, 2013).

Family and marriage are basic and very important part of Islamic society, but its not compulsion for Muslims. In Islam, parents are responsible for providing all the needs of their children (Srikanthan & Reid, 2008). Islam recognizes the normalcy of sexual drives. Sex is allowed in Islam, but just with spouse(s) and within the limits of Islamic teachings and law. Sex may be used for procreation and pleasure; each sexual act need not be for the exclusive purpose of procreation (Poston, 2005).

The question which often arises in Muslim communities has always remained whether the use of contraception is permitted in Islam or not. And this needs to be discussed with regard to family planning. The basic sources of Islamic Laws include the Quran, Sunnah and the use of “Ijtihad” (analogy). It is out of these sources that we shall assess the morality and the permissibility of the use of contraception in the Islamic perspective or its objection (Raees, 2013).

The major and first source of Islamic law is Al-Quran and Al Quran does not provide any clear statement either use of contraception is prohibited or not. People who believe contraception is generally prohibited present the verses of infanticide from Al Quran. These verses were revealed to put to stop the in human practice during the “Jahiliyyah” (pre- Islamic era) in Arabia, where girls were considered as bad luck,

disgrace, and liability; hence, the moment they were born they were buried alive. That is, the custom of the killing of infant female children prevailed in Arabia for long until Islam came and prohibited this barbaric practice. Islam values the family and encourages procreation same like Judaism and Christianity (Raees, 2013).

There is the great importance of Hijab (modesty) in Islam and this is also a cause which affects the gynecological care. Hijab and such type of religious restrictions stop Muslims to have close examination about their pregnancies matter and especially it will be very difficult or near to impossible the same sex is not readily available for medical examination and this thing influences medical care and contraceptive decision-making (Srikanthan & Reid, 2008).

The opinion of Muslim adherents regarding contraception varies from “permitted” to “permitted but discouraged” to “not permitted”. In Muslim societies, people who want to use contraceptives, have to face opposition from different segments of the society like family and religion. It is observed that these two sectors of society, i.e., family and religion have great influence on the decisions of the members of the society, especially in religious societies (Raees, 2013).

Additional factors found to modify contraceptive usage are the country of origin, the location of residence, gender, the number of current children, education, socioeconomic background, accessibility of resources, opinions of other women in the household, misconceptions about the side effects of modern contraceptives, and associations of fertility with femininity. According to Islamic law, Muslim women are considered equal to men in terms of patriotic, religious and social responsibilities (Srikanthan & Reid, 2008).

2.4 Condom Use

Condom use is the crucial behavior for the prevention of unintended and unwanted pregnancies (Jellema et al., 2012). A condom is the only option of contraceptive for males, which is known as reversible. Condoms are considered as one of the cheapest contraceptive methods which are available everywhere and available without a prescription. Condoms do not involve any side effect (Chidimma, Nirmala, Xin, & Sekesai, 2014).

In the current age, condoms have become the inevitable need of all those who are involved in sexual relations. Globally, it is estimated that more than 100 million acts of sexual intercourse take place every day that produces estimated one million conceptions of which about 50% are “unplanned” and 25% definitely “unwanted” (Geda & Lako, 2012). Globally, around 80 million pregnancies each year are unintended (Bugssa, Kahsay, Asres, Dimtsu, & Tsige, 2014).

Humans on the earth reached seven billion on October 31, 2011, and it will reach eight billion in 2024 (Carol, 2014). The population of Muslims estimated 1.6 billion (DeSilver, 2013) and in 2030 share of Muslims in the world population will be 26.4% (Hannamayj, 2011).

Farrell (2013) stated “the human race is in a suicidal run to self-destruction. The world is ignoring our biggest problem which is population growth. Population growth is the cause of the earth’s problems; it is only one real problem of the world”. But we refuse to focus on it, even scientists are also ignoring despite its seriousness. Scientists describe this issue as the "elephant in the room" (Bradshaw & Brook, 2014). Environmental pressures on the earth and on resources signal strongly that the

world is already overpopulated (Bakht et al., 2013; McDougall, 2009) especially developing countries like Pakistan (Zakria & Muhammad, 2009).

In Pakistan, estimated 13,000 maternal deaths reported on an annual basis. There are estimated “maternal mortality” rate is 276 per 100,000 live births, the “infant mortality” rate is 72 deaths per 1,000 live births, and the “under-five mortality” rate is 102.7 deaths per 1,000 live births (Junaidi, 2015; Khattak, 2011). One out of every three pregnancies in Pakistan is “unplanned” (Sathar et al., 2007) because of unprotected sex.

Unprotected sex is also a major cause of sexually transmitted infections (STIs). STIs affect over 1 million people every day and each year estimated 357 million new infections found in sexually active people. Facts show that over 500 million people are suffering from genital herpes simplex virus (HSV) infection and more than 290 million females are living with one of the most common STIs “human papillomavirus” (HPV) infection (World Health Organization, 2015).

In Pakistan, over 94,000 HIV positive patients were reported, making it the second largest South Asian country with the epidemic. Millions across the country suffer from different types of STDs. Specialists explain that the biggest reason of STDs including HIV is unprotected sex (Dawn, 2016). STIs have reemerged as a new public health threat in Pakistan against the backdrop of HIV prevalence. STIs are more common than the attention paid to them. The study accomplished in 2008 and revealed that a prevalence of 4.4% for at least one of the five STIs among men from the general population. Higher rates of infections 60% among hermaphrodites (Hijras) and 36% among male sex workers have been found (Khan & Khan, 2012).

These facts indicate that people should use contraceptives to avoid the unintended and unwanted pregnancies and sexually transmitted diseases. There are different male and female contraceptives available, but the condom is the only male contraceptive which is used as a barrier method. Other methods which are used by females include coil, injections, and contraceptive pills are also available to prevent from pregnancies (Iyoke et al., 2014; Oxford Dictionaries, 2016).

Although there are other than condom contraceptives available, people do not like to use those contraceptives because contraceptives other than condom have a serious issue to females like contraceptives can occasionally cause side effects such as increased appetite, nausea, headaches and blood clots. There is also a big disadvantage of female contraceptives that they require a prescription and without prescription, people cannot purchase. In Pakistan, people feared the female contraceptives as a harmful foreign object which can disable the women to born baby permanently (Eber, 2006). People in Pakistan who want to avoid pregnancies prefer to use a condom rather than female contraceptives because, in Pakistan, there is no freedom for a female to take a decision about birth control because all powers are in the control of the men (Nawaz et al., 2013).

The disadvantages of female contraceptives hence increased the importance of condom worldwide and also in Pakistan because there is no side effect of the condom and easily available everywhere without a prescription. A condom is also considered the best option as a backup with other female contraceptive use (Chidimma et al., 2014; Schaalma et al., 2009). But, in Pakistan condom use is a controversial thing (Moiz, 2014) because condom use is still controversy among Islamic jurists (Raees, 2013) and common Muslims are also divided in different opinions about condom use.

In Pakistan, Muslim men often reject to use a condom because of their religion. According to a report of Pakistan Demographic and Health Survey, married people refuse to use contraception because of their religious concerns (Mir & Shaikh, 2013). Mir and Shaikh (2013) also mentioned that the findings of the study accomplished by the “Pakistan National Institute of Population Studies” (PNIPS) revealed that people, who live in such places where religious leaders give permission to use contraception, use contraceptives 1.7 times more than those who live in such places where religious leader do not allow contraception.

Because of the absence of a central authority in Islam (Stephenson & Hennink, 2004), condom use is still controversy among Islamic jurists (Raees, 2013) and also a controversial topic in a conservative and patriarchal society like Pakistan (Moiz, 2014). Muslim society and its people are bound in some sort of religious boundaries. Pakistani Muslims express a desire to avoid pregnancy but do not use contraception because of religious concerns (Patterson, 2013). Previous studies show that religious beliefs and religiosity have a discernible impact on behavior (Bashir & Malik, 2010; Shin, Park, Moon, & Kim, 2010) of Muslim (Pakistani) consumers toward adoption (Ansari, 2014). In Pakistan, the focus of research studies on the subject of religion and religiosity is limited (Munawar et al., 2008). The impact of religion on the behavior of people about contraception has recently aroused new attention by scholars and need further debate (Mansori, 2012; Praz, 2009).

Along with other factors affecting human behavior, mass media advertising is also considered a very useful tool to influence condom use, on a large scale (Bakht et al., 2013). The primary importance in advertising is given to the consumer behavior. Television is the most popular form of mass media in telecasting advertising

campaigns aiming to promote condom (Uddin, 2014). As advertising is a complete process of communication, a careful and sensitive study of the audience before communication makes it easier to communicate effectively (Yousaf & Shehzad, 2013). Indeed, as stated by You, Zhang, and Koyama (2013) “a positive attitude towards advertisements, could be used to predict consumer behavior, such as purchase intentions” (p. 225).

But advertisements that contain sexual matter which cannot be discussed in a society openly and freely by general public considered as controversial. It develops a negative sense in the eyes of viewers and it also creates a sense of offensiveness about that particular advertisement and products or brands which are portrayed in such advertisements (Akhter et al., 2011) e.g. advertisements of condoms are not acceptable to many consumers and these advertisements are found to be controversial advertisements (Billa, 2012).

The religious values of the society also play an essential role in developing and shaping the perceptions, attitudes, and behaviors of the individuals (Qamar, Lodhi, Qamar, Habiba, & Amin, 2014). According to the study conducted by Fam, Waller, and Erdogan (2004), they said that religion greatly affects information processing of the advertisement by an individual. It is also revealed that the extent to which an individual is religious also impacts the perception of individuals regarding the advertisement (Sunde, 2014). Religiosity has an impact on consumer attitude toward advertising messages that leads to behavior (Conroy & Emerson, 2004; Rice & Al-Mossawi, 2002).

It is also evident that religiosity plays an important moderating role in how consumers respond to advertising (Hopkins et al., 2014). Nooh et al. (2014) conducted a study and revealed that religiosity is positively associated with controversial products and offensive nature of advertising and religiosity also has a significant relationship with consumer behaviors.

The literature on the theological aspect of advertising revealed that there is also need for a thorough study (Nooh, 2009). Scholars also suggested that there is a need to consider and investigate the nature and reactions of consumers toward controversial advertisements (Amor et al., 2014; Hadzalic & Akervall, 2011; Waller et al., 2013). Allam (2013) also stated that future studies should be conducted to explore the association between religiosity, controversial products (e.g., condom) and consumer behavior of Pakistani people.

2.5 Positive Feelings toward Advertisements (PF)

Many efforts to define feelings have been made over time. According to Ortony, Clore, and Collins (1988) “feeling is an affective reaction to perceptions of situations”. Baumeister and Bushman (2014) defined “feeling is a full-blown, conscious state that includes an evaluative reaction to the event”.

Positive feeling also has been defined as “a pleasant emotional state or good mood” (Estrada, Isen, & Young, 1994), or “the extent to which a person feels enthusiastic, active, and alert” (Watson et al., 1988) with a multitude of beneficial effects on thinking and behavior. “High positive feeling is a state of high energy, full concentration, and pleasurable engagement, whereas low positive feeling, is characterized by sadness and lethargy” (Watson et al., 1988).

Literature of consumer behavior presents that positive feelings have significant relationships with consumer behavior. Positive feelings may also differentially increase or decrease consumers' perceived sense of control and change their consumption decisions and behavior and differences depend on which specific feeling is active (Cavanaugh, 2009).

Isen, Daubman, and Nowicki (1987) argue that positive feeling "enlarges the cognitive context" and leads to broader thinking and categorization; increased mental focus (Kuhl & Kazen, 1999); better problem-solving (Isen, 2001, 2008). However, different positive feelings may foster these tendencies to different degrees.

It is also evident that positive feelings also serve an important social function in regulating relationships and maintaining social bonds (Shiota, Campos, Keltner, & Hertenstein, 2004); consumers engagements (Kozinets, 2001), brand relationships (Fournier, 1998), brand communities (Muñiz & Schau, 2005) and consumer behavior (Cavanaugh, 2009). Although the specific domains of consumption vary, consumers often seek a sense of connection. Consumers achieve and perpetuate the sense of connection and expanded the sense of self through their consumption (Cavanaugh, 2009).

Literature shows that many studies have been conducted to determine the role of feelings on decision making and consuming experience. A study conducted by Shiv and Fedorikhin (1999) found that impulsively evoked emotional reaction influences choice of the consumer about a particular product. Another study of Chang and Pham (2013) shows that emotional reaction has a greater influence on consumers' decision

whose outcomes are expected to appear in near future than on those whose outcomes are comparatively more distant.

Findings of the study conducted by Oliver and Westbrook (1993) showed that there is an association between emotions outcome experience of consumers and their satisfaction level. The similar outcome of empirical research of Yu and Dean (2001) presented that the emotional elements of satisfaction serve as a better predictor of loyalty toward brands.

In addition, positive emotions are very important and they have also a significant influence on consumers' decision-making and their ability to evaluate products or brands (Hakkyun, Kiwan, & Norbert, 2010). Furthermore, Winterich and Haws (2011) analyzed the relation between "future-focused positive feelings" and "future-focused negative feelings" and "self-control" of consumers. Findings present that "future-focused positive feelings" influence "self-control" and decision making of consumers (Cavanaugh, 2009).

Findings of another study also indicate that positive affect and positive mood enhance reasoning and problem-solving (Isen, 2001, 2008). Few studies also focused on examining the influence of feelings on decision making within particular industries. Zhang et al. (2014) described in their study that feelings are important and have the ability to predict consumer behavior in terms of determining decision making.

In terms of influencing consumer behavior, advertising also plays an important role. As Alabdali (2010) stated that advertisements have potential to formulate, shape or reshape the feelings of consumers. It is also widely accepted by research scholars that advertisements can stimulate behavioral intentions through influencing attitudes

(Sunde, 2014) and important factor which has the capacity to influence attitude toward advertisement is an emotional reaction of the audience, and it is considered strongest factor (Lutz, 1985; MacKenzie & Lutz, 1989).

Feelings represent an important topic in advertising and consumer research. Research demonstrate that feelings can predict consumer behavior in different areas (Kim & Park, 2010; Labroo & Ramanathan, 2007; Mogilner, Aaker, & Kamvar, 2012). Consumer behavior researchers have long been interested in understanding how feeling influences decision making. Literature indicates that positive and negative feelings influence decision processes, such as categorization, depth of processing, reasoning ability, and risk perceptions (Cohen, Pham, & Andrade, 2008). According to Hoyer and MacInnis (2010), effective advertisements generate positive feelings that influence the consumer behavior positively (Rehman, Nawaz, Khan, & Hyder, 2014).

Literature also demonstrates the importance of emotions or feelings in the advertising and consumer behavior context. Many studies have been done particularly on the topic of feelings in the consumption behavior (Derbaix & Pham, 1991; Hennig-Thurau, Groth, Paul, & D.Gremler, 2006; Malär, Krohmer, Hoyer, & Nyffenegger, 2011; Mano & Oliver, 1993; Westbrook, 1987). Results of these research found feelings to be an essential component of consumer response and advertising is one of the most important elements of marketing and also plays an essential role and develop the strongest link between advertisers and their target audience (Fereidouni, 2008).

But, one of the concerns related to the advertising is the controversial advertising. Discussions of controversial advertising were found twenty-seven years ago,

dispersed among topics such as “unmentionables” (Wilson & West, 1981), “offensive, irritating, or intrusive advertising” (Aaker & Bruzzone, 1985; Waller, 1999), “sex and decency issues” (Boddewyn & Kunz, 1991) and “shocking appeals” (Dahl, Frankenberger, & Manchandra, 2003). Dahl et al., (2003) also described that “controversial advertising is an act and a process that violates the norms, laws, customs, moral and social code”.

Literature of advertising presents that various appeals are used in advertising; sex and fear appeals in advertisements make them controversial advertisements, in some conditions. The term controversial advertising refers to the “products that may harm the public morality, affect the physical health or considered socially indecent (using indecent language) and unmentionable in public because they are offensive, embarrassing or socially sensitive” (Allam, 2013).

Two different categories of controversial advertising can be identified, namely, that which relates to controversial products such as condoms; and offensive executions of advertisements. It is ultimately the latter category, which includes racist, sexist, or violent executions, which could objectively offend consumers (Vos, 2011).

Waller (2005) defines controversial advertising as “advertising that, by the type of product or execution, can elicit reactions of embarrassment, distaste, disgust, offense, or outrage from a segment of the population when presented”. Chaidaroon and Polyorat (2008) also add that controversial advertisements can lead to an emotional response of receivers which produce either positive or negative consequence as a result.

Controversial advertisements have got importance and frequently used in recent years (Pope et al., 2004) to grab people attention in the competitive marketing environment to increase brand or product awareness (Huhmann & Mott-Stenerson, 2008; Pope et al., 2004; Waller, 2005).

Run and Ting (2013) and Waller et al. (2013) stated “marketers and business practitioners are constantly confronted with tasks of targeting and promoting products to different consumers effectively. Advertising with the novel, new and even unorthodox ideas and messages is more than often needed and hence used to capture awareness and interest in the marketplace. As a result, controversial images, slogans, and subjects are frequently exploited and they have become more common over the last two decades”.

Mostafa (2011) specified the media, advertisers, and agencies that are the three main players of any advertising campaign and no one took any initiative to formulate any ethical values and principles for advertising campaigns. Therefore, several academic scholars, in various countries, have started to examine people’s reactions toward controversial advertising by examining different variables, such as gender, age, class, the level of education, religion, culture, etc. (Ting & Run, 2012).

Spudulyte (2012) described that feelings and judgments generated by the advertisement influence consumers’ attitude towards the advertisement which affects consumers’ attitudes towards the advertised brand/product. According to Fereidouni (2008) consequences of controversial advertising may be offensive among receivers of the advertising and such offensiveness lead to negative actions of consumers, such as reductions of sale.

A number of studies (Larsen, 1984; Larsen & Diener, 1987; Larsen, Diener, & Emmons, 1986) were conducted to determine the emotional reactions of consumers. Findings of the studies indicate that consumer affective reactivity is powerful when they exposed to emotionally provocative stimuli and similar results were found (Moore & Harris, 1996; Moore, Harris, & Chen, 1995) when they exposed to emotionally provocative advertising.

In addition, a study (Dens, Pelsmacker, & Janssens, 2008) was conducted to determine the role of “affect intensity” on consumer brand recall and advertisement of disgust appeals. Results show that the use of disgust appeals in advertisements influences the attitude of consumer towards the advertisements negatively which will, in turn, influence their behavioral intentions. Blakemore and Ilicic (2012) stated that limited research has explored the influence of “affect intensity” on consumer attitudes towards controversial advertisements and no research to date has conducted to measure the influence of “affect intensity” on behavioral intentions by affecting attitude toward controversial advertisements.

In conclusion, past literature indicates that positive feelings are found very important in the context of consumer behavior (Hakkyun et al., 2010; Kozinets, 2001; Winterich & Haws, 2011) and positive feelings toward advertisements also have positive influence on attitude toward advertisements (Lutz, 1985; MacKenzie et al., 1986) and consumer behavior (Abdulai, 2012; Sunde, 2014).

The literature demonstrates that positive feeling is an important construct and advertisers spend millions of dollars to persuade people toward their products or brands by creating positive feelings through advertisements. In the case of

controversial advertisements positive feeling is also an essential factor because the aim of such advertisements also to create a positive emotional response of the audience and attract them toward products or brands (Chaidaroon & Polyorat, 2008).

But, there is a lack of research work about feelings toward controversial advertisements and their relation with the behavioral intention of consumers. Most of the research on controversial advertisements focused legitimacy (Chaidaroon & Polyorat, 2008); ethical issues (Akhter et al., 2011); reasons (Waller, 2004); nature (Taute, Lukosius, & Stratemeyer, 2008); complaints (Crosier & Erdogan, 2001) and attitude toward controversial advertisements (Ammar, Khan, Ahmad, & Zafar, 2014; Fam et al., 2004; Rehman & Brooks, 1987; Run et al., 2010; Waller, 2004).

It is also unclear about consumers' feelings generated by controversial advertisements because several studies (Run et al., 2010; Waller, 2007; Waller et al., 2013) describe that controversial advertisements generate a negative response from consumers. But on the other side, some scholars also commented that advertisers use controversial advertisements deliberately because they want to get the attention of audience (Rettie, Robinson, & Jenner, 2001; Sandage & Leckenby, 1980).

There are many companies (e.g., "Wonderbra", "French Connection UK", "Love Kylie", "Benetton") that used controversial advertisements and achieved their goals and they became successful in gaining audience attention at large scale and they got an economical rise in their business (Crosier & Erdogan, 2001; Pope et al., 2004).

In this regard, the very important question arises that if controversial advertisements always create a negative impact on the audience, why companies intentionally use a controversial advertising campaign to boost their businesses. Apparently, it seems that

controversial advertisements also create positive emotional responses which consequently influence the consumer intention and behavior positively.

But it is still an unsolved topic, so in the light of literature, the objective of the current research is to analyze the positive feelings of consumers toward advertisements and their influence on attitude toward advertisements and behavioral intention. The advertisements which were taken for present study are T.V advertisements of condoms because past research (for example Fam, Waller, & Erdogan, 2002; Fereidouni, 2008; Run et al., 2010; Usman, Ilyas, Hussain, & Qureshi, 2010; Waller & Fam, 2001; Waller et al., 2013; Waller, Fam, Erdogan, & Waller, Fam, & Erdogan, 2005) affirms that condom is considered controversial product and their advertisements are considered controversial and reason for using T.V advertisements for this study is that T.V is more powerful medium to create emotional response.

2.6 Negative Feelings toward Advertisements (NF)

Negative feelings refer to “the general dimension of subjective distress and unpleasurable engagement that subsumes a variety of aversive mood states, including anger, contempt, disgust, guilt, fear, and nervousness, with the low negative feeling being a state of calmness and serenity” (Watson et al., 1988).

Consumer behavior researchers have suggested that different feelings may induce different motivations, different plans, and consumption of different types of products (Bergadaà, 1990). Literature shows that feelings affect responses to advertising (Meyers-Levy & Maheswaran, 1992), susceptibility to context effects (Malkoc, Zauberan, & Ulu, 2005), perceptions of risk (Chandran & Menon, 2004) and consumer behavior (Li, 2008).

Researchers argue that specific emotions may also differentially increase or decrease consumers' perceived sense of control, and, in turn, change their consumption decisions. To the extent that specific emotions differ along dimensions such as social connection, temporal focus, problem-solving, and perceived control, important differences in consumption behavior may result depending upon which specific emotion is active. Rather than mere valence directing behavior, goals and associations related to specific emotions are likely to differentially drive behavior (Cavanaugh, 2009).

Many efforts have been devoted to determining the role of feelings in consumer behavior (Yu & Dean, 2001; Zhang et al., 2014). Little amount of research examining the effects of specific consumer emotions have generally focused on negative emotions (Cryder, Lerner, Gross, & Dahl, 2008; Garg, Inman, & Mittal, 2005; Lerner, Gonzalez, Small, & Fischhoff, 2003; Lerner, Small, & Loewenstein, 2004; Raghunathan & Pham, 1999).

The majority of empirical work focused on positive feelings and makes general statements about how similarly positive feelings influence behavior. Findings indicate that negative feelings narrow while positive feelings broaden thought and action tendencies (Fredrickson, 2001).

Huang (2001) described that positive and negative emotions do not co-occur (though they can interact and/or relate). But Edell and Burke (1987) said: "the structure of feelings has some interesting implications and it indicates that positive and negative feelings can co-exist".

One of the interesting findings of the study conducted by Ruth, Brunel, and Otnes (2002) depict that consumer feelings are asymmetry and consumer possess both mixed positive and mixed negative feelings. Furthermore, they concluded that when reporting on a specific positive feeling, the level of other positive emotions is also increased, but on the other side, such “spillover” was not observed in the case of negative feelings.

Appraisal theorists and emotion researchers have long regarded control or agency as an important dimension of appraisal. Previous studies have found that control explains significant variance among emotions, particularly negative emotions (Smith & Ellsworth, 1985). Negative emotions characterized as high in control (e.g., anger) versus low (e.g., fear) predict more optimistic risk preferences (Lerner & Keltner, 2001).

Shelton (2013) also explains that in advertising different message appeals are used which induce negative and/or positive feelings. Positive emotional appeals focus on positive outcomes associated with doing what the communicator recommends. A message based on rewarding improved behavior generally evokes a positive emotion (e.g., “If you use condoms, you increase your chance of staying healthy”). Negative emotional appeals are typically referred to as fear or threat appeals (e.g., “if you don’t use condoms you are at greater risk of sexually transmitted diseases”). These appeals are the most commonly used in the sexual risk prevention literature.

In past research, two prominent streams were considered to understand consumption emotions. First, research just focuses on single emotion, for example, Ruth and Faber (1996) conducted research to explore the relationship between the feeling of guilt in

response to advertising. Second, research focuses on multiple emotions and their influence on consumers.

The process of measuring feelings is complex because of mixed nature of feelings in consumption and facts indicate that various feelings can be produced by the same effect in a single point of time (Ruth et al., 2002). Therefore, to understand the feelings, their differences, and their coexistence is important for marketing and advertising purposes.

In consumer research, it is also important to differentiate feelings produced by advertising from those feelings that appear during consumption. Consumption feelings or feelings can be defined as “subjective feeling states that occur when a consumer is considering buying or using a product” (Ruth et al., 2002).

Richins (1997) said, “emotions elicited by advertising are vicarious rather than directly experienced and are likely to be of lower intensity compared to the emotions elicited by consumption”. This assumption is validated by past studies including Aaker et al. (1988) who concluded that feelings generated by advertising have low intensity. Furthermore, scholars also propose that advertisements have the ability to produce the entire range of feelings available to consumers, but feelings generated by consumptions is probably more restricted (Richins, 1997).

Zanot (1984) report described that there was the negative attitude about advertising during the 1960s and 1970s among the general audience. Shavitt, Lowrey, and Haefner (1998) mentioned that negative attitudes toward advertising reduced over time, some studies also indicated that the negative attitude of people about advertising

replaced with favorable attitudes. Social psychology literature reveals that every reaction of people bases on their attitude (Comrey & Newmeyer, 1965).

According to the approach used in psychological literature, positive and negative emotions do not co-occur (though they can interact and/or relate). In marketing, “the presence of positive emotions does not imply or preclude the absence of negative emotions” (Huang, 2001).

Also, psychological studies focus more on negative feelings than positive feelings in the context of dysfunctional and adaptive behavior. That is the reason scholars recognized just two feelings out of ten positive as proposed by Izard (1977) and they sometimes overlook positive feelings that are essential for marketing purposes (Aaker et al., 1988).

A study of Aaker, Stayman, and Hagerty (1986) show important findings of warmth for advertisements. Results reveal that there is a significant variation in warmth for selected advertisements. They concluded that one advertisement may be considered warm by some and the same advertisement may also be considered cool by others.

In this regard, a clear difference can be observed in approaches of marketers and psychologist toward feelings and theories of psychology could be inappropriate for marketing and advertising research. Although psychology theories are often adapted by marketing communication scholars, there are different most relevant features and theories in marketing communication that should be taken into account (Drozdova, 2014).

Edell and Burke (1987) stated “the structure of feelings has some interesting implications for advertisers. It indicates that positive and negative feelings can co-occur. For instance, an advertisement can make one feel happy and sad during one 60-second period; parts of the advertisement elicit happy feelings and parts of it elicit sad feelings. Therefore, it may be inappropriate to use a single feeling as an advertisement descriptor because there may be little agreement among individuals regarding the level of the feeling or whether it is elicited at all. Feelings (such as happy or affectionate) may not be appropriate descriptors of advertisements. Rather, they are descriptors of how an advertisement makes people feel, and there is considerable variance in feelings across people for any one advertisement”.

In the advertising context, negative and positive feelings are important in determining the influence of advertising as are semantic judgments of the advertisements and that they contribute to predictions of attitude toward advertisements by explaining of a different portion of the variance. Feelings appear to be properties of the person based on the nature of the advertisement itself (Drozdova, 2014). This proposes that it is very important for scholars to give significant consideration to the source of feelings.

In reference of controversial advertisements, most of the researches were conducted to determine the ethical issues, religious concerns/reactions, and offensiveness. A quantitative study was conducted by Akhter et al., (2011) in Pakistan to investigate the level of offensiveness towards TV controversial advertising. Findings show that respondents believe that male and female underwear, cigarettes, condoms and female hygiene products are the highest respectively ranked offensive advertisements. Besides, 70% of the respondents presented offensiveness towards male or female underwear, cigarette, and condoms.

Another study was conducted by Ammar, Khan, Ahmad, and Zafar (2014) on 573 respondents from four provincial subcultures of Pakistan to examine the difference of subcultures about socially sensitive advertising. The findings revealed that significant portion of respondents showed negative perception about socially sensitive advertising. Additionally, analysis of the study shows that the likelihood of the rejection of the brand increased with an increase in negative perceptions. Similar results of the study (Waller & Fam, 2002) were also found in China which reveal that exposure to controversial advertisements may cause of disinterest for products.

A study conducted by An (2013) shows that portrayal of women as sex objects in advertisements was disliked not only by female respondents but all the respondents and their dislikeness toward advertisements influence the purchase intention.

Controversial advertisements and their influence on receivers are important topics. Scholars mainly just focused on one angle of negative feelings (i.e., offensiveness), but offensiveness does not represent the complete negative feelings of receivers alone; it may be one aspect of negative feelings. Literature of controversial advertisements reveals that there is an extreme lack of empirical research which focused on all aspects of negative feelings about controversial advertisements and their influence on consumer behavior.

Literature also presents two contradictory views (Edell & Burke, 1987; Huang, 2001) about the co-occurrence of positive and negative feelings. In literature, no significant study was explored which focus on the occurrence of positive and negative feelings about controversial advertisements and their influence on the behavioral intention of the consumer. So, in this regard, it is very important and objective of the current

research to analyze the existence of both positive and negative feelings about controversial advertisements (condom advertisements) and their influence on attitude toward controversial advertisements and behavioral intention.

2.7 Attitude toward advertisements of condoms (AtAc)

Attitude toward the advertisements is defined as “a learned predisposition to respond in a consistently favorable or unfavorable manner toward advertisements, or the viewer like or unlike the advertisements” (Lutz, 1985; MacKenzie et al., 1986; Muda, Musa, & Putit, 2014).

Attitude refers to general evaluation toward objects, ideas, people or issues (Solomon, Bamossy, Askegaard, & Hogg, 2009). Aaker, Kumar and Day (1998) defines “attitudes are mental states used by individuals to structure the way they perceive objects and guide the way they respond to something”. Every attitude has its own foundation(s) which guides the person to think in a particular way and possess cognition and feelings about the object (Comrey & Newmeyer, 1965; Tan & Chia, 2007).

AtAc plays a significant role in determining the advertising effectiveness and intention of consumers (Holbrook & Batra, 1987; Tsang, Ho, & Liang, 2004). The highly positive AtAc lead to a higher behavioral intention (Chang & Thorson, 2004). Bruner and Kumar (2000) also said that the AtAc can have an essential effect on the behavioral intention of consumer directly.

Wang (2012) mentioned that AtAc can be defined as “a predisposition in response to a favorable or unfavorable manner toward particular advertising stimulus during a particular exposure situation and attitudes toward the advertising can be a direct causal link with the behavioral intention” (MacKenzie et al., 1986).

Mehta (2000) also describes that “AtAc is an important indicator of advertising effectiveness, those who have more positive attitudes toward advertising are more likely to be persuaded by advertising”. Throughout the history, different scholars (Lutz, 1985; MacKenzie & Lutz, 1989) worked on advertising and they found attitude toward the advertisement as a measurement of consumer behavior.

Lutz (1985) also revealed that AtAc in consumer behavior context has gained great attention. The formulation of AtAc has an important influence on the advertising effectiveness and behavioral intention of consumers. Sunde (2014) also described that advertising has the potential to influence attitudes and behavioral intentions. Nooh et al. (2014) said past research show that advertisement is a vital variable in measuring consumer behaviors.

Attitude towards advertising can affect the consumer reaction to any advertising (El-Adly, 2010). People use advertising for getting information about products or services and for getting support about their purchasing and consumption decisions (Krishman & Smith, 1998). Mehta (2000) said that attitude towards advertisements is an important element which has the capacity to influence the consumer’s reaction. Muda et al. (2014) also described if consumers have a favorable attitude toward advertisements, they will make decisions about purchasing or consuming.

Tan and Chia (2007) describe that peoples’ attitude towards advertising has its own foundation(s) that may vary person to person. According to Oskamp and Schultz (2005), main theoretical viewpoints about the nature of the attitudes are cognitive and affective. Attitude is a single entity consisting of two main aspects or components: cognitive and affective.

The literature showed that there is a significant explanatory power of AtAc (Batra & Ray, 1986; Gardner, 1985; MacKenzie et al., 1986; Mitchell, 1986). Several studies used AtAc as a measurement of behavior to specific advertisements (Lutz, 1985; MacKenzie & Lutz, 1989; Mehta, 2000). In marketing communication and advertising research AtAc is considered very important construct (Bruner & Kumar, 2000; Lutz, 1985; MacKenzie & Lutz, 1989) that represents feelings of consumers either favorable or unfavorable about the advertisement (Mitchell & Olson, 1981; Shimp, 1981).

Many research works have looked at the viewer's AtAc. Literature of advertising depicts that content and imagery in advertising (Miniard, Bhatla, & Rose, 1990; Mitchell, 1986) affect, cognitive responses and AtAc, which in turn influence behavioral intention (Brown & Stayman, 1992; MacKenzie & Lutz, 1989). Dianoux, Linhart, and Vnouckova (2014) quoted that consumers' AtAc has offered an important theoretical construct since 1981, with the publication of two influential articles (Mitchell & Olson, 1981; Shimp, 1981).

The literature on advertising and past studies authenticated that exposure to the advertisements and attitude toward advertisements have a positive and significant relation, but the nature of attitudes about advertisements varies. Past studies on the topic describe that exposure to advertisements sometimes generates positive/favorable attitude toward advertisements or sometimes it creates negative/unfavorable attitude.

After studying the literature, three conditions are found which can formulate negative/unfavorable attitudes toward advertisements of viewers. First, if the advertisements are telecasted in an offensive way means they include obscenity,

vulgarity, sexual content or like, such controversial content of the advertisements make the advertisements controversial and then controversial advertisements offend the audience which ultimately produces negative attitude toward advertisements.

As mentioned by Fereidouni (2008) some advertisements are considered controversial because of the content of advertisements like obscenity or vulgarity makes them controversial that generate negative responses. Usman et al. (2010) and Wazir and Ezaz, (2012) also argue that advertisements that contain sexual contents create dislikeliness that leads to a negative attitude towards the behavioral intention.

Secondly, advertisements which do not violate the ethics and laws and present their messages in a decent way, but the product which is portrayed in advertisements make the advertisements controversial, for example, advertisements of cigarette, wine, condom or contraceptive. In this condition, controversial advertisements may also produce negative attitude toward advertisements (Fereidouni, 2008).

In the third condition, there are such advertisements which include both controversial things, i.e., controversial content in advertisements and controversial products, for example, advertisements of condoms, in such condition attitude of viewers may become negative toward advertisements.

Tehrani et al. (2014) said that advertising in 21st century plays a very important role, but despite its role, it is also being criticized because of promotion of materialistic values, manipulation of facts, offensiveness, controversial contents and products. These criticisms indicate destruction of audience attention and attitude about a product or brand which lead to the potential loss in the market. Alabdali (2010) suggest that advertisements stimuli have potential to formulate, shape or reshape the

attitudes of consumers, so marketers and advertisers should focus on these aspects to develop a positive attitude of consumers regarding their products, services or ideas.

Mitchell and Olson (1981) said “attitudes are what consumers develop after evaluation of an advertised product or a service which may be positive or negative. Advertising whether it is good or bad, whether or not consumer like it, can impact the formation of attitude”. Choice of consumers to receive any form of advertising is dependent upon the AtAc of them (Singh & Dalal, 1999). A number of studies have been conducted to investigate the attitude toward advertisements and their influence on behavior.

Attitude toward advertisements is actually influenced by emotion and beliefs and they both have the potential to influence the attitude toward advertisements positively or negatively (Brackett & Carr, 2001; Ducoffe, 1995; Pollay & Mittal, 1993). According to Fereidouni (2008) consequences of controversial advertising may be offensive among receivers of the advertising and such offensiveness lead to negative actions of consumers, such as reductions in the sale of advertised products, complaints to advertising regulatory bodies, distortion of the brand and/or company image and even company boycotts.

Waller and Fam (2002) in their study of marketing offensive products in China, asserted that exposure to advertising appeals for such products could clash with traditional Chinese values. This could result in disinterest for the product and low desire, keeping in mind respect for traditions and maintaining a sense of shame.

Ammar, Khan, Ahmad, and Zafar (2014) conducted a study in four provincial subcultures of Pakistan to examine differences in attitudes towards socially-sensitive

advertising in terms of the likelihood of the rejection of the brand. The findings revealed that the likelihood of the rejection of the brand increased with an increase in negative response to advertising.

Chaidaroon and Polyorat (2008) conducted a study on controversial advertising and found that controversial advertising does not always generate negative consequence but sometimes unwanted outcomes cannot be avoided. Prendergast, Cheung, and West, (2008) conducted a study in Shanghai and Hong Kong on advertisements with the offensive sexual matter, advertisements with nonsexual matter and advertisements presented in an offensive manner.

In their study, results indicated that offensive manner of advertisements found more offensive than the other two categories. The analysis of the study also describes that self-esteem and interpersonal are major factors to increase offensiveness about all three types of offensive advertising. They also found that time, place, demographic variables and culture also play an important role in influencing attitude toward advertisements and products as well.

Sometimes marketers and advertisers advertise their products in such a way that make their products and advertisements controversial because they want to get attention from the audience through controversy, but sometimes controversy leads to negative consequences which may be damaging to organizational name (Chaidaroon & Polyorat, 2008; Waller et al., 2013). According to Fereidouni (2008) consequences of controversial advertising may be offensive to the audience and such offensiveness leads to negative actions of consumers, such as reductions in the sale or company/product boycotts.

Previous literature is evident that AtAc represents a useful effectiveness measure of the advertising and positive AtAc can significantly influence advertising effectiveness, such as communication effects (Hwang & McMillan, 2002). Mehta (2000) also mentioned that audience is persuaded by advertising if the audience has a positive attitude toward advertising.

But there is a lack of empirical study in the literature which focused on attitude toward controversial advertisements and consumer behavior (Run & Ting, 2013). So, there is a need to conduct a scientific research to determine the influence of attitude toward controversial advertisements on consumer behavior.

As Amor et al. (2014), Hadzalic & Akervall (2011) and Waller et al. (2013) suggested that scholars should investigate the relationship between controversial and offensive advertisements and consumer response to such advertisements and Sunde (2014) recommended that study should be conducted to identify the relationship between attitude toward advertisement and behavioral intention.

It is also evident that important factor which has the capacity to influence attitude toward advertisement is an emotional reaction of the audience, and it is considered strongest factor (Lutz, 1985; MacKenzie & Lutz, 1989; Spudulyte, 2012) and Alabdali (2010) stated that advertisements have potential to formulate, shape or reshape the feelings of consumers. It is also widely accepted by research scholars that advertisements can stimulate behavioral intentions through influencing attitudes (Sunde, 2014).

Feelings toward advertisements have a positive influence on attitude toward advertisements (Lutz, 1985; MacKenzie et al., 1986) and consumer behavior

(Abdulai, 2012; Sunde, 2014). It is also evident from literature which reveals that every reaction of people bases on their attitude (Comrey & Newmeyer, 1965) and attitude base on feelings. It shows that consumer' feelings either positive or negative about the information, product or behavior based on their liking and disliking (Solomon et al., 2009). Thus, attitudes can influence the consumer behavior (Lee, Lee, & Chew, 2014).

Attitude toward advertisements is influenced by emotions and they have the potential to influence the attitude toward advertisements positively or negatively (Brackett & Carr, 2001; Ducoffe, 1995; Pollay & Mittal, 1993). Bauer and Greyser (1969) conducted a research to explore the association between and found that between AtAc and their subsequent ratings of specific advertisements. The outcomes of their study revealed that there is a significant association between AtAc and negative feelings (e.g., annoying and offensiveness).

But the influence of feelings generated by controversial advertisements on attitude toward controversial advertisements and the mediating role of attitude toward controversial advertisements between positive/negative feelings and behavioral intention is still unsolved. As Blakemore and Ilicic (2012) stated that limited empirical work has focused the influence of feelings on consumer attitudes towards controversial advertising and no research to date investigated the influence of AtAc on behavioral intentions.

In this current study, advertisements of condoms are taken into account as controversial advertisements to measure the feelings toward advertisements of condoms and their influence on attitude of Pakistani male Muslims about

advertisements because scholars (Usman, Ilyas, Hussain, Qureshi, et al., 2010; Wazir & Ezaz, 2012) mentioned that Pakistani Muslims do not like advertisements that contain sexual contents, and such sort of dislikeness leads to a negative attitude towards the behavioral intention.

2.8 Religious Beliefs (RB)

Religion is a combination of beliefs and values that lead values and their structure of any society. It is difficult to find such definition of religion that can be generalized and accepted by all (Mokhlis, 2010). Patel (2012) stated that different scholars worked on religion and tried to define religion. They became successful in identifying at least three historical designations to religion, i.e., (i) “a supernatural power to which individuals must respond”; (ii) “a feeling present in the individual who conceives such a power”; and (iii) “the ritual acts carried out in respect of that power”.

Islam is the youngest religion among the major religions of the world (Kamaruddin, 2007; Rahim & Junos, 2012). The Arabic word “Islam” literally means “to surrender”, but as a religious term in the Quran (Anglicized as Koran), it means “to surrender to the will or law of God” (Naseri & Tamam, 2012). The followers of Islam are called Muslims (Run et al., 2010).

Islamic “social philosophy” is based on the belief that whole life and every aspect of life spiritual, economic, political or social is based on Islamic teachings and values (Ansari, 2014). The Al-Quran and Sunnah are very important because they both constitute Islamic law that explains the duties of Muslims as an individual or as collective. It also governs Muslims about moralities and their behavior to perform their duties either as individual or collective.

Islam prohibits few things apart from exceptional conditions, such as a serious threat to life. Prohibited things in Islam are a pig, alcohol, the blood of animals, the meat of dead animals, animal sacrificed in the name of other than Allah, interest on money, gambling and adultery. So, products that are made of or contain “alcohol”, “pig”, “blood of dead animal”, and services such as “commercial banking” become “haram” (forbidden) for a devoted Muslim (Run et al., 2010). There are also such things (e.g., condoms) which are not clear either they are lawful (Halal) or unlawful (Haram) because of the two different contradictory views presented by the Islamic scholars (Raees, 2013).

Family and marriage are fundamental to Islamic society, yet are not compulsory duties. In Islam, parents are bound to fulfill the needs of their children and they are also responsible for providing them food, security, education and religious training (Srikanthan & Reid, 2008).

Islam recognizes the normalcy of sexual drives. Sex is allowed in Islam, but just with spouse(s) and within the limits of Islamic teachings and law. Sex may be used for “procreation” and pleasure; every sexual interaction need not be for the exclusive motive of “procreation” (Poston, 2005). The question which often arises in Muslim communities has always remained whether the use of contraception is permitted in Islam or not and this needs to be discussed with regard to family planning.

The basic sources of Islamic Laws include the Quran, Sunnah and the use of “Ijtihad” (analogy). It is out of these sources that we shall assess the morality and the permissibility of the use of contraception in the Islamic perspective or its objection.

The Al-Quran as the first source of “Islamic Law” does not make any categorical statement either in favor of or against the use of contraceptives. The weak analogy which is often used in the condemnation of the use of contraceptives is the verses of infanticide (Raees, 2013). The verse says “kill not your children for fear of want: We shall provide sustenance for them as well for you. Verily killing them is a great sin” (Quran 17:31). One more verse from Quran says “kill not your children in a plea of want; we provide sustenance for you and them” (Quran 6:151).

These verses were revealed to put to stop the inhuman practice during the “Jahiliyyah” (pre- Islamic era) in Arabia, where girls were considered as bad luck, disgrace, and liability; hence, the moment they were born they were buried alive. That is, the custom of the killing of infant female children prevailed in Arabia for long until Islam came and prohibited this barbaric practice. Islam values family and encourages procreation same like Judaism and Christianity.

Religion can be seen in two different vast perspectives, i.e., an association of one with a particular religion and commitment of one with religion (Patel, 2012). Religion strongly influences the daily activities of its believers. Religion has an influence on every segment of society and it defines life in its ideal shape, defines and shapes moral and social ethical structure, support power structures, assigns and justifies social roles and social institutions. It also tells the individuals about their role, duties, responsibilities, and rights and it also gives the purpose of life to individuals (Mokhlis, 2010).

Religion is conceptualized as a “consumer subculture”. By definition, “a subculture is a group of people who, while sharing some traits in common with the surrounding

culture (e.g. language), may be differentiated from it by their beliefs, symbols, and/or material artifact” (Schiffman & Kanuk, 2010).

Members of a subculture are also part of the common culture of a society and they are also recognized as a member of the general culture, but their different characteristics make them distinction within the general culture and they may be classified into a separate category. Religious groups are also considered as subcultures and marketers take them as different consumer segments because religious groups show their distinct patterns of consumption characteristics. Many research works have been conducted to investigate the relationship between cultural, subcultural values and consumer behavior, however, one of the important elements of culture ‘religion’ received little attention from scholars of consumer behavior (Mokhlis, 2010).

Scholars suggested that religion has potential to formulate the ethical decision making of people about product, service, and idea (Weaver & Agle, 2002). Researchers of tourism found a significant association between religion and health risk behavior of college students (Mattila, Apostolopoulos, Sonmez, Yu, & Sasidharan, 2001). Political scientists also conducted studies and found the influence of religious beliefs on voting behavior (Knutsen, 2004). Mokhlis (2010) mentioned that among medical researchers, religion was also focused on determining the influence of prayer on health condition. In short, the literature of religion and consumer behavior suggest that “religious variables are central in explanations of human behavior” (Ebaugh, 2002).

The religion of humanity which displays a stable value over a very long time, and in the end, a lot of religious elements that can be observed, and thus produce a pragmatic value for marketers (Haque, Rahman, & Haque, 2011).

Religion often plays a vital role in affecting the important transitions of life experienced by a person (such as birth, marriage and funeral ceremonies), the values to be important (for example, the ethical values of truth and falsehood), in shaping public opinion about several social issues (such as sex outside marriage, family planning, donor organs and so on), in what is allowed or prohibited in consumption (e.g, prohibitions against certain foods or drinks) and in many other aspects relating to daily life.

Religious beliefs are an essential factor in determining consumer behavior given the presence of certain rules in religion. Religion also shows potential for significant elements in the phases of problem-solving and decision making (Khraim, 2010).

According to Fam et al. (2004) religion is not a novelty that may change due to changes made by marketers trend, but tend to be in the long term, so that religion may be seen as a valuable variable in understanding customer behavior (Yanu, Fianto, Hadiwidjojo, & Aisjah, 2014).

Mokhlis (2006) mentioned that Lovelock and Weinberg (1978) found only two academic articles which explored the relationship between marketing and religion. Cutler (1991) also worked to find out work on the market and religion from the literature of 1956-1989 and he found 35 marketing academic articles on religion and he also found an interesting fact that 80% of them were published in the 1980s.

Cutler and Winans (1999) also conducted a similar analysis and they reviewed marketing articles of twenty years between 1976 and 1995. In their findings, they found seventeen marketing articles on religion. Different studies (Delener, & Schiffman, 1988; Engel, 1976; Hirschman, 1983; LaBarbera, 1987; Wilkes, Burnett, & Howell, 1986) of consumer behavior also found in the context of religion.

Various studies have concluded that religion is a basic and very important element of the culture and is related to many aspects of the consumer's life and behavior (Alserhan, 2010; Arham, 2010; Haque et al., 2011; Khraim, 2010; Mokhlis, 2007; Mokhlis, 2009a). The influence of religion on behavior found in areas such as “obedience to parents”, “the style of clothing”, “eating and drinking”, “the use of cosmetics”, “views on social issues and politics”, and “the control of sexual behavior” (Haque et al., 2011).

Furthermore, Haque et al. (2011) assert that a consumer's purchase intention of consumers' perceptions of bias that may arise from the emotional impulse that arises from religious fanaticism and the urge to participate in religious experience are closely associated with religion. On the other hand, Swimberghe, Sharma, and Flurry (2009) explain that religious beliefs affect consumers' consumption choices. They also recognized that religiosity in religious beliefs is seen to have a vital role to the success of marketing communications and consumer behavior.

Essoo and Dibb (2010) revealed that literature suggests that religion is an essential component of culture which has the potential to affect both behaviors and buying decisions. Essoo and Dibb (2010) accomplished a study to determine the effects of

religion on consumer behavior and their work based on the proposition that specific religious beliefs can significantly influence consumer behavior.

They conducted research on Hindus, Muslims, and Catholics. The research approves that shopping behavior differs among religious sects and religion influences consumer behavior. The findings of the empirical study also propose that religious affiliation should be included in future studies and that there is a significant potential for extending research by exploring effects of religion on consumer behavior.

Al-Hyari, Alnsour, Al-Weshah, and Haffar (2012) stated that in a modern age where we are living, we find religion as a strong factor which has the capacity to affect social and consumer behavior at the macro level. They conducted a research to explore the association between religious beliefs and consumers boycott towards specific products. The results of the empirical study present that there is a clear relation between religiosity in “Arabic” (Islamic) “collectivist cultures” and consumer behavior. Furthermore, the findings indicate that religiosity and consumer behavior have a strong relationship and religious beliefs about products or brands influence their buying decision, especially for international brands.

Migdalis, Tomlekova, Serdaris, and Yordanov (2014) conducted a research to analyze the relationship between religion and consumer behavior. Empirical data were gathered from people who belong to different nationalities by using questionnaire (Greece, Bulgaria, United Arab Emirates (UAE) and Saudi Arabia) and religion. The overall findings reveal that there were statistical differences in several cases. Furthermore, analysis of the study explains that micro-culture creates different patterns of behavior for Muslim and Christian consumers, based on their religious

preferences. It is proposed that religion should be viewed as constituting distinct consumer segments.

Nooh et al. (2014) mentioned that past research works have shown that religion is a vital element in influencing consumer behavior. They conducted a survey to analyze the relationship between religion, controversial products, and offensiveness. The survey was held on 278 undergraduate students in a local university located in the “South of Peninsular Malaysia”. Statistical analysis of the study showed that religion is positively related with offensiveness and controversial products (Nooh et al., 2014).

Findings of the study accomplished by the PNIPS revealed in Pakistan men often reject to use a condom because of their religion. According to a report of Pakistan Demographic and Health Survey, married people refused to use contraceptives because of their religious concerns (Mir & Shaikh, 2013).

Religion is a significant construct to study the culture because it is one of a universal social institution and plays a significant role towards society's attitudes, values, and behaviors both at the individual and social level (Alserhan, 2010). Religion is also conceptualized as a consumer subculture (Schiffman & Kanuk, 2010) and literature indicates that religious beliefs are significant factors in influencing consumer behavior (Weaver & Agle, 2002).

But one important aspect of the subculture of the predictor-based culture that has received relatively little consideration in the research of consumer behavior is a religion (Haque et al., 2011; Khraim, 2010; Mokhlis, 2007; Mokhlis, 2009b).

Haque, Rahman, and Haque (2011) mentions that the consumer behavior research focuses on cultural studies tend to focus on common values or specific subcultures on factors such as ethnicity and nationality (country of origin) as the primary measurement of differentiation behavior. Among these studies, there are only a few of which include the role of religion as a cultural element to consumer behavior. Measurements of culture are highly dynamic in society, but religious principles form the pillars of a stable and unchanging over time.

Ansari (2014) argue that reason for ignoring the religion in evaluations of consumer processes is that most of the academicians are less religious than the general public and that is why they give less attention to religion to understand consumer behavior. Although a limited number of studies come in consumer literature, majority section of the scholars ignores this area. Studies on religion and consumer should be conducted with the same level of rigor and objectivity as other effective social characteristics for developing an understanding of consumer behaviors and their lifestyles (Ansari, 2014).

In conclusion, religion is found to be a very important element of culture and it plays an important role by influencing consumers' attitude and behavior to purchase or consume products or brands. As Haque et al. (2011) said that the effect of religion on behavior found in different areas such as "obedience to parents", "the style of clothing", "eating and drinking", "the use of cosmetics", "views on social issues and politics", and "the control of sexual behavior". Religion works as a cultural lens through which consumers decode the information about products or services which lead to their behavior. Therefore, it is essential to have a better understanding of the

religious beliefs of consumers where marketers are going to advertise (Run et al., 2010).

In general, the dominant religion of any society influences the material life and it also influences the people choices about the purchase and consumes. There are many things which are prohibited by religions, for example, in Islam drinking liquor and eating pork is prohibited and being Muslims their religion influences their purchasing and consumption about liquor and pork. Religion also influences different acts of people, for example, prohibiting the use of contraceptives. In this context, religion formulates and shapes attitudes of followers, which affect the consumption choices and behavior (Mokhlis, 2010).

Use of a condom is still a controversial issue among Muslims. It is not clear either condom use is lawful (Halal) or unlawful (Haram) because of the two different contradictory views presented by the Islamic scholars (Raees, 2013). In this regard, it is very important to determine the religious beliefs about condom use and their influence on behavior intention which is also a focus of this current study. As Ansari (2014) suggested that studies on religion and consumer should be conducted with the same level of rigor and objectivity as other influential social characteristics for developing a comprehensive understanding of behavior.

The findings of the study conducted by Nooh et al. (2014) showed religion is positively related with offensiveness and controversial products. In Pakistan, the focus of research studies on the subject of religion and religiosity is limited (Munawar et al., 2008) and the impact of religion on the behavior of people about fertility has recently

aroused new attention by scholars and need further debate (Mansori, 2012; Praz, 2009).

Essoo and Dibb (2010) stated that religion was found to influence consumer behavior. Previous literature indicates that the nature of the product has the ability to affect consumer behavior. As the results of the study of Waller et al. (2013) found that religious beliefs and products produce strong reactions. They also suggested that advertisers should be aware of the sensitivity of the product and content which they are going to advertise because they have to face strong reaction.

Other findings of the study conducted by Dzama, and Osborne (2004) revealed that better religious understanding about sexual and reproductive health leads to better-informed discussions with religious leaders and communities and better religious knowledge about sexual relations and contraception help better to grasp ethical issues in contraceptive use which are also very important for advertisers.

2.9 Religious Leaders (RL)

The term “religious leader” is variously defined by different scholars and differs from country to country. Some refer to “Imams at the local level as religious leaders; others address the top of the ecclesiastic hierarchy such as senior abbots or Muftis who may have important political and social as well as religious roles” (UNICEF, 2003). This current study uses the collective term “religious leaders” interchangeably to describe all. The collective term also includes religious scholars, muftis and Imams who have great influence on lives of their followers.

Religion is considered as an important element in decision making and strongly influences the daily activities of its believers (Mokhlis, 2010) and it is also

conceptualized as a consumer subculture (Schiffman & Kanuk, 2010). Scholars described that religion has potential to formulate the ethical decision making of people about the product, service, and idea (Weaver & Agle, 2002).

Religion has consistently been found significant in shaping condom use and conservative religious beliefs of Muslims substantially impact the fertility behavior (Uddin, 2014) and significantly shape individual's perceived barriers to use artificial contraception (Ragnarsson et al., 2009; Tarkang, 2013).

Throughout the world, religious leaders are looked to for guidance and advice on all aspects of lives of their followers (Burket, 2006). Religious leaders affect public policy and "mold social, moral and spiritual values." They have the capacity to promote "knowledge and understanding and help find resources for spiritual and social care," and mobilize action from the grassroots up to the national level. Religious leaders located in everywhere in their countries, and possess "Mosques" "Temples" or "Churches". They also have special powers to leverage a great amount of volunteer support with little effort and in a very cost-effective manner (UNICEF, 2003).

Kamal and Mohsena (2007) mentioned that religious leaders also have a role of change agent and they are important for promoting contraceptive. Different countries like Iran and Bangladesh engaged their religious leaders for promoting the practice of contraception in various forums and resulted in very positive gains in reducing the population.

In the case of Islam, the influence of the religious beliefs on the use of contraceptives and birth spacing or avoidance is, perhaps, less clear. Statistics indicate that

population growth rate is high in many Muslim countries. For example in Iraq, Sudan, Yemen, and Pakistan the total fertility rate (TFR) is currently more than 4.0 children per woman. But in Bangladesh TFR is 2.4 children per woman because contraceptive prevalence rate (CPR) in Bangladesh was 73% of women in 2007 as compared to Pakistan that had just 30% CPR in the same year (Nasir & Hinde, 2011; United Nations Statistics Division, 2010).

Literature shows that main possible cause for the difference in contraceptive prevalence among Muslim countries could be the attitudes of religious leaders. Islam is practiced under the supervision of (mainly) male religious leaders who carry great weight and can exert a profound effect on the opinions and behavior of their followers (Nasir & Hinde, 2011).

Some Islamic scholars and common Muslims infer from facts that use of contraception is prohibited in Islam. They usually present evidence for supporting their argument from Al-Quran (Quran 17:31; 6:151) and “Hadith of Prophet Muhammad (P.B.U.H)” that “the Prophet (P.B.U.H) exhorted Muslims to multiply” (Abu Daud), but this argument does not match with the overall teachings of Islam and complexity of this topic and also contrary to the established fact that “the Prophet (P.B.U.H)” knew that some of his companions practiced “al-'azl” (coitus interrupts) but he did not forbid the practice (Abu Hamid).

With respect to contraception, hadiths (sayings) of “Prophet Muhammad (P.B.U.H)” are accepted by all the Islamic scholars and Muslims universally. There is a “Hadith” (saying) of “Prophet Muhammad (P.B.U.H)” that when asked by one of His

(P.B.U.H) companions about the permissibility of withdrawal, He “(P.B.U.H)” said: “if God wanted to create something, no one could avert it” (Raees, 2013).

The Islamic scholars and Muslims, who believe that the use of contraceptives is not prohibited in Islam, say that “Allah” does not want to burden believers, with the implication that the quality of children overrides concerns about quantity. They also present the verse of “Al-Quran” “and among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect” (Quran 30:21). They present logic from the “Al-Quran” that marriage is a source of mutual protection, and companionship, rather than as primarily for procreation.

The significant portion of Islamic jurists indicates that family planning is not prohibited in Islam. Hassan (2000) stated that progressive Muslims, who support family planning takes the affirmation by saying that the Al-Quran is silent on the issue of family planning, but on the other side, Muslims like “Maulana Abul Ala Maududi”, insist that “the Quran is not silent”. They point to the Quran condemn “the practice of burying female children alive” (Quran 81:8-9; 16:57-59); and the killing of children is forbidden or censured (Quran 6:137,140,151; 17:31; 60:12) (Hassan, 2009).

Muslim opinion toward the further grouping of contraception ranges from permissible to disapprove (Srikanthan & Reid, 2008). There are also some traditional Muslims who insist that the use of condoms and contraceptives are against the will of the God and such people who use condoms or contraceptives, they violate Allah’s intentions. Historically, coitus interrupts have been permitted in the “Quran”. When the reason

for using contraception is provided, such as health, social, or economic indications, use of contraception becomes recommended (Poston, 2005).

Some religious leaders recommend that contraception may be used only within marriage (Pennachio, 2005) with admissible reasons, which include “health risks”, “economics”, “preservation of the woman’s appearance”, and “improving the quality of offspring” (Dawn, 2014).

The opinion of Muslim leaders about contraceptives varies from “permitted” to “permitted but discouraged” to “not permitted”. In Muslim societies, people who want to use condoms or contraceptives, have to face opposition from different segments of the society like family and religion (Raees, 2013).

Maurice (2010) mentioned that contraceptives use is such a topic which is found hotly debated among religious and liberal groups. Religion is believed to have a strong effect on the behavior of people about their sexual relations and contraceptive use. Religious leaders are found very influential in this respect because they have followers.

Findings of the study conducted by Schoemaker (2005) in populous Muslim-majority country Indonesia, indicate that couples who belong to the low socioeconomic group are more against for using contraception because of religious oppositions than those couples who belong to the higher socioeconomic group. Another study conducted in rural Pakistan among 180 married men. Results show that 29% respondents perceived that religious leaders are against the use of contraception which is the reason for rejecting contraception (Ali & Ushijima, 2005).

One other study presents that although religious leaders are well aware of the modern contraceptives and also have knowledge that big families are the cause of economic and psychological problems, yet just 9% of religious leaders are in favor of the use of contraception and approve birth spacing or family planning. Some advocate the birth spacing during breastfeeding for the duration of 2 years (Hakim & Hussain, 2000).

Ali and Ushijima (2005) reported that religious leaders are more influential among rural communities. When respondents were asked to present their views about the attitude of local religious leaders towards the use of contraception, a significant portion of respondents (89%) responded that religious leaders were against the use of contraception for fertility control. Only 5% respondents said because of economic pressure, now religious leaders are not very influential, as very few people listen to them. Moreover, 19% respondents express their opinion that trying to convince the religious leaders is wastage of time because of they never ready to cooperate about reproductive health.

Nasir and Hinde (2011) cited that 91% Shia leaders from (Punjab) Pakistan who had over 8 years of religious education approve family planning. But, on the other side just 17% “Non-Shia” leaders living in the same area and had less than 8 years of religious education approve the contraception use for family planning.

Islam as a religion has the potential to affect the purchasing and consumption behavior of Muslims. Pakistan is an Islamic Republic (Pakistan.gov.pk, 2014) and the extremely conservative view of Islam prevails in most parts of the country (Oxfordislamicstudies, 2014) and condom use is very vital and serious issue in Pakistan (Greenstar, 2014b).

Official numbers on religious demography in Pakistan, based on the last census held in 1998, presented that estimated the majority (97%) of the Pakistani people are Muslim while the remaining 3% are Christian, Hindu, and Ahmadis (About, 2014; Countrystudies.us, 2014).

Sectarianism, extremism, and fundamentalism are major issues in Pakistan, where extremists have been able to exploit narratives related to the political, social, and historical and this section of society has great influence on people (Khan, 2014). In their daily lives, people have to take decisions in several circumstances and conditions. They have to decide on what is “right” and “wrong”, what is “moral” or “immoral”, “ethical” or “unethical” (Githui, 2013).

United Nations advisor, Dr. Ansar Ali Khan said: “Baseless traditional beliefs play a big role against contraceptives in Pakistan” (IRINnews, 2005). Pakistani people express a desire to avoid pregnancy but do not use a condom or other contraceptives because of religious concerns (Patterson, 2013). “Clerics” in “religiously conservative Pakistan” tell the Muslim majority that the “Al-Quran” instructs to keep bearing as many babies as possible and use of contraception is generally “haram”, or a sin (McCarthy, 2011).

The population of Pakistan in 2014 is estimated over 190 million (Khan, 2014; Theodora, 2014) with a population growth rate 1.49 (Cia.gov, 2014). The population of the world has reached at 7,177,568,766 in November 2014 (Geoba, 2014) and Pakistan is standing at the 6th position after China, India, U.S.A, Indonesia and Brazil (UNFPA, 2014). Generally, Pakistani people would like to have about three children

(DHS, 2008). One out of every three pregnancies in Pakistan is unplanned (Sathar et al., 2007).

Director for Programs of Population Council, Pakistan, Dr. Ali Mohammad Mir said that the maternal mortality rate is very high in Pakistan, estimated 13,000 mothers die annually because of complications during pregnancy. Furthermore, religious scholars are not on the same page about using contraceptives (Dawn, 2014).

The government of Pakistan still has to face the religious opposition to family planning if it hopes to increase the success of its programs. The censure of birth control by respected “Pakistani Clerics” is potent in its detriment to the credibility of population control programs (McCarthy, 2011).

Many Pakistani men believe using a condom is “un-Islamic” because many religious leaders in Pakistan vocally rebuke the practice. Pakistani Muslims consider condom use as sin or un-Islamic because of their religious beliefs, a very limited portion of the society considers condom use permissible, such religious beliefs influence the condom use behavior of Pakistani male Muslims.

There is a statistically significant relationship between marital status, religion, and contraception (Culey, 2014). Religion is depicted differently in everyday life in a society and if talk in narrower terms it is even different within a society. As different Muslims of different geographical societies have various interpretations of Islam, therefore, within Muslims, multiple lifestyles do exist (Soroush, 2000).

Literature is also evident that consumers are influenced by education, society, and religion. There is an extreme lack of latest empirical studies and insufficient

description about the role of religious leaders in influencing condom use intentions of Muslims. This empirical study enriches the understanding of religion's influence on consumer behavior, providing evidence about the consent of religious leaders about condom use which will also be beneficial for advertisers who have to face opposition from religious elites.

2.10 Religiosity (REL)

Cleveland, Laroche, and Hallab (2013) stated that religion has got the attention of scholars and marketers and it is an under-studied topic in marketing communication. Religiosity is a different thing from religion. Religion refers to a specific faith or belief like Islam, which is a faith or belief of Muslims and in Islam; there is also sub-divisions of Sunni faith and Shia faith. But, religiosity is defined as “the degree to which beliefs in specific religious values and ideals are held and practiced by an individual” (Mokhlis, 2008).

Mokhlis (2009a) said that religion is considered as a demographic variable like gender or age. He further said that there is a difference between religious affiliation and religiosity. Religious affiliation is usually known as religious identification of individuals or denominational membership of individuals with any particular sect, whereas religiosity or religious commitment is different from religious affiliation and it can be determined at both cognitive and behavior levels. Cognitive level refers to the level of which one holds religious beliefs and behavioral level refers to the frequency of attendance at church or mosque.

Religiosity can be defined as “the degree of being religious”. However, religiosity is a multidimensional concept which includes different aspects like beliefs, experiences,

and practices that create impacts on the whole life of any person (Run et al, 2010). Johnson, Jang, Larson, and De Li, (2001) mentioned that religiosity is defined as “religiosity or religious commitment is the extent to which an individual’s committed to the religion he or she professes and its teachings, such as the individual attitudes and behaviors reflect this commitment”.

Religious commitment, often termed as religiosity, is defined by Worthington et al., (2003) as: “the degree to which a person uses adheres to his or her religious values, beliefs and practices and uses them in daily living. The supposition is that a highly religious person will evaluate the world through religious schemas and thus will integrate his or her religion into much of his or her life”.

In the 21st century, religion and religiosity still play a vital role in determining consumer behavior (Patel, 2012). It is also revealed that the extent to which a person is religious also impacts the perception of individuals regarding the advertisement (Sunde, 2014). Religiosity has an impact on consumer attitude toward advertising messages that leads to behavior (Conroy & Emerson, 2004; Rice & Al-Mossawi, 2002).

Bailey and Sood (1993) conducted a study and presented their findings that consumers who belong to different religious backgrounds have different consumption behavior. Furthermore, Muslim consumers believe on fate and they purchase products with the lowest level of information as compared to other people who belong to other religions.

Michell and Al-Mossawi (1995) accomplished study to determine the influence of religiosity on consumer response toward advertising messages among Muslims and

Christians. The findings of their study explained that both Muslims and Christians with high religiosity level had significantly less favorable response towards advertisements messages, and conservative Muslims had lower recall scores than liberal Muslims.

Fam et al. (2004) investigated the effect of religious belief on attitudes towards the advertisements of controversial products (e.g. condoms). Data was collected from the students who belong to three different religions, namely Islam, Christianity, Buddhism, and non-religious believers across six different countries.

The findings of the empirical research depict that attitudes of the respondents who belong to four different denominations are different toward the four controversial product groups. Analytical review of the results indicated that Muslims respondents consider advertisements of controversial products more offensive than other three groups. Furthermore, the results of the study showed that respondents with high religiosity level find advertisements of gender/sex related products more offensive than the respondents who have a low religiosity level.

Additionally, the study of Choi, Kale, and Shin (2010) shows analytical review that Korean consumers who have high religiosity level are more likely to select people of their same religious group for getting information about products. Furthermore, the results also indicated that people with high religiosity pay more attention and show concern to hear opinions of those who believe and practice the same religion about products than people with low religiosity level.

Another important study conducted by Nooh et al. (2014) to dig out the association between religiosity and controversial products and controversial advertisements. A

survey was conducted on 278 undergraduate students of a local university located in the “South of Peninsular Malaysia”. Statistical analysis of the study revealed that there is a significant association between religiosity and controversial products. Moreover, the outcomes of the study indicated that religiosity and controversial advertisements are also positively correlated.

An and Kim (2006) also found in their study that culture and religion affect attitudes towards the socially sensitive advertisements of controversial products and that are perceived as “social ills” with negative influence on society and have less acceptance in society especially in Muslim society. Similarly, Ammar et al. (2014) conducted a study in Pakistan and the findings of the study indicate that there is an association between socially-sensitive advertising and rejection of the brand.

Ethical values and Islamic fundamentals in Pakistan do not allow to use romantic language, half-skirt females, sexual and emotional appeals in TV advertisements just to attract consumers to watch the advertisements and increase the profit as these kinds of advertisements are against the “Shari’ah” of Islam (Akhter et al., 2011).

According to Run et al. (2010), review of the literature indicated that degree of religious commitment found as an important element in the context of gender/sex related products. They mentioned that people with high religious commitment, consider gender/sex related products more controversial than people who have a low religiosity level. Hopkins et al. (2014) also said that it is more likely that people with high religiosity will be more offended by the advertisements of controversial products because they possess more traditional attitudes and they have concerns about moral

standards. Nooh et al. (2014) concluded that there is a positive association between religiosity and attitude toward controversial advertisements.

Hopkins et al. (2014) also said that it is more likely that more people with high religiosity will be more offended by the advertisements of controversial products. People with high level of religiosity have greater and serious concerns about the controversial products (e.g., cigarettes, alcohol, underwear, contraceptives and condoms) and their advertisements because they possess more traditional attitudes and they have concerns about moral standards.

They also mentioned that marketers and advertisers should pay more attention to religion and try to understand the role of religion in creating consumers' reactions about controversial advertisements because the audience may expect a higher moral standard in advertisements. Moreover, they stated that religious affiliation also shapes attitudes toward products and services. Muslims react strongly to advertising based on their religious tenets.

Past literature has indicated that there is an association between religiosity and advertisements, especially the controversial advertisements and advertisements of controversial products. As Waller, Fam, and Erdogan (2005) conducted a study in four different countries, Turkey, U.K., Malaysia and New Zealand and found that religion plays an essential role in influencing attitudes of people about advertisements of controversial products and results also point that geography is not a major determinant of attitudes.

The literature on consumer behavior also indicates that religious factors are also important in influencing consumer behavior given the presence of certain rules in

religion. Religion shows potential for significant elements in the phases of problem solving and decision making (Khraim, 2010). Religious beliefs and religiosity have a discernible effect on behavior (Bashir & Malik, 2010; Shin et al., 2010) of Muslim consumers toward adoption (Ansari, 2014).

Yanu et al. (2014) conducted a research to determine the influence of the five factors of religion (“religious commitment”, “the motivation one takes toward religion”, “religious affiliation”, “knowledge about the religion”, and “the awareness of the social consequences of following a religion”) on consumer behavior. The outcomes of the study indicated that there is an association between the five factors of religion and consumer behavior. Furthermore, the utility of each factor may vary. Researchers must be careful in selecting the right religious factors in the light of their research objectives.

Moreover, the nature of the religious affiliation as a predictor of consumer behavior hardly explains much about religious influence on behaviors. It is also revealed that religiosity level appears to be less credible in determining the religious influence on behaviors and believers hold such beliefs that may contrary to their faith. Moreover, measuring consumers’ religiosity level is challenging because every religion may see religiosity level differently from the other religions (Yanu et al., 2014).

Minton, Kahle, and Kim (2015) said that in general, the influence of religiosity on consumer behaviors occurs irrespective of geographical location and level of religiosity significantly affects consumer behaviors. In other words, religion is an important construct in explaining the gap between values and attitudes/behaviors in the values–attitudes–behavior hierarchy.

Patel and Sethi (2015) said religion as a part of the culture has great potential to influence consumer behavior. Swimberghe et al. (2009) explain that religious beliefs affect consumers' consumption choices. They also recognized that religiosity in religious beliefs is seen to have a vital role to the success of marketing activities and consumer behavior. Muhamad and Mizerski (2010) also presented that individual's religious affiliation, religiosity level may have effects on the behavior of the individual. Mokhlis (2009a) also mentioned that it is evident that religious commitment may influence the consumption behavior.

Religion has consistently been found significant in shaping contraceptive use and fertility regulation. Empirical evidence from Asian countries indicates that through imposing sanctions of the practice of contraceptive use, particularly, conservative religious beliefs of Islam substantially impact the fertility behavior (Uddin, 2014). In the 21st century, religion and religiosity still play a significant role in determining consumer behavior (Patel, 2012). Religious beliefs significantly shape individual's perceived barriers to use contraception (Ragnarsson et al., 2009; Tarkang, 2013).

Contraceptive use also influenced by the religion. Religious beliefs are major hurdles in adopting and using contraceptives because of the bans and sanctions from religion, religious beliefs and religious leaders (Brauner-Otto, 2007). Swimberghe et al. (2009) explain that religious beliefs affect consumers' consumption choices. They also recognized that religiosity in religious beliefs is seen to have a vital role in influencing consumer behavior.

Review of the literature shows that there is a strong relation between culture and consumer behavior (e.g., Arnould & Thompson, 2005). Muslims markets are very

attractive for marketers because of their high birth rates, large populations, youth population and high purchasing power (Taks & Shreim, 2009).

Past literature on religion and consumer behavior indicates that there are two perspectives of religion in influencing consumer behavior. First, religion works at the macro level and encourages its followers to adopt particular values. These values recognized as social values at the societal level and because of the social concern parents guide and push children to adopt those certain values so they can adjust in society. Second, within a particular religion, religious commitment and religiosity influence the consumers' attitudes and behaviors, according to the values and laws of a particular religion (Arnould, Price, & Zinkhan, 2004; Schiffman & Kanuk, 2010).

According to Patel (2012), religiosity is considered very important religious force as well as cultural force and it can influence the decisions of consumer behavior because faiths of consumers shape their lives. Degree and level of influence of religion on consumer behavior depend on their religiosity level. According to Mokhlis (2010), religiosity influence consumer behavior by affecting the personality structure of an individual which includes his/her beliefs, values, and tendencies.

Religion is considered as highly personal matter in its nature that is why religion influence more strongly on the individual level and this influence depends on individual's religiosity level. The level of religiosity indicates that how much individual feel the importance of religion in his/her life and how much he or she adheres religious beliefs, values and practice in his/her daily life. It is supposed that individual who has high religiosity level evaluate everything in the light of his/her

religious beliefs, values, and frameworks and then decide to adopt or reject anything (Patel, 2012).

Religious followers with high religiosity level strongly and strictly accept the religious doctrine and strictly follow all the principles, rules, code and ethics of their religion. For instance, they worship regularly, give alms and charities and participate in religious gatherings regularly. But, on the other side followers with a low level of religiosity are seen flexible and liberal who feel free to perform religious obligations strictly. Hence, the religiosity level of the individual need to be considered in determining the nature of consumer behavior, especially in religious societies (Mokhlis, 2010).

There is a notable point that in Muslim markets religiosity plays an essential role in influencing consumer behavior and lifestyles as well, but religiosity levels vary within a country and across the country, so religiosity influences the consumer behavior according to the context (e.g., Essoo & Dibb, 2010; Mokhlis, 2010). It is also evident that Muslims who have high levels of religiosity follow the rules of religious obligation more strictly than those who have low religiosity level (Taks & Shreim, 2009).

It is also evident that religiosity plays a vital moderating role in how consumers react to advertising (Hopkins et al., 2014). Nooh et al., (2014) conducted a study and revealed that religiosity is positively associated with controversial products and controversial advertising and religiosity also has a significant relationship with consumer behaviors.

Essoo and Dibb (2010) and Culey (2014) suggested further study to investigate the association between religious factors and consumer behavior with religiosity by using more reliable and definitive measures (Baig & Baig, 2013; Nooh et al., 2014) and religiosity should be tested as a moderator in a religion (e.g., Islam) context so as to bolster understanding of this moderating effect, particularly if there are strictures against object in one sect and inclusion of object for other sects (Hopkins et al., 2014) like Shiite Muslims or Sunni Muslims (Al-Hyari et al., 2012). Allam (2013) also stated that future studies should be conducted to analyze the association between religiosity, controversial products and consumer behavior of Pakistani viewers.

2.11 Underpinning Theory

Consumer decision making has long been of interest to researchers. Almost three hundred years ago economists led by Nicholas Bernoulli, John von Neumann, and Oskar Morgenstern began to explore the factors which make consumer decision (Richarme, 2005). Initial work indicates that they worked only on economic perspective of consumers' act of purchase (Loudon & Bitta, 1993). But, contemporary research on consumer behavior focus on five approaches (i.e., Economic Man, Psychodynamic, Behaviourist, Cognitive, and Humanistic) and consider many factors affecting the consumer, and acknowledge an extensive range of consumption activities beyond purchasing (Bray, 2008).

The most significant model from an "economic perspective" is "Utility Theory" that describes that decision of the consumer about purchasing depend on expected outcomes and the consumer is viewed as a "rational economic man" (Zinkhan, 1992).

The "psychodynamic approach" is extensively attributed to the work of Sigmund Freud (1856-1939) within psychology (Stewart, 1994). It views postulates that

consumer behavior is determined by biological drives, rather than individual cognition and/or environmental stimuli.

The most significant proponents of “behavioral approach” were Ivan Pavlov (1849-1936), John Watson (1878-1958) and Burrhus Skinner (1904-1990). Behavioral approach is actually a set of philosophies about consumer behavior which describes that consumer behavior including actions, thoughts, and feelings explained by external events. This approach does not accept the role of mental life and/or internal states of the consumer on their behavior.

The cognitive roots can be traced back to the works of early philosophers such as Socrates and Aristotle. In the 21st century “cognitive approach” truly appeared as a mainstream area of study with the development of the “Stimulus-Organism-Response model” by Hebb during the 1950’s (Cziko, 2000) and landmark publication of Neisser (1967). In “cognitive approach”, the individual is viewed as an “information processor” (Ribeaux & Poppleton, 1978).

This approach describes the observed action (behavior) to intrapersonal cognition and criticized and challenges the behavioral approaches that explain the explicative power of environmental variables, however, cognitive approach acknowledges the role of social and environment experience. Cognitive approach explains that social and environmental stimuli only can play their role in internal decision making when the consumer is active (Stewart, 1994).

Humanistic approach highlights the limitation of cognitive approaches that “cognitive models” appear in consumer behavior literature and provide the best available elucidation of consumer decision making. But, the Humanistic approach focuses on

the concepts of introspection of the consumer rather than explain general processes (Bray, 2008; Stewart, 1994).

Focus of the current study is to analyze the influence of condom advertisements on the behavioral intention of Pakistani male Muslims. Literature indicates that feelings and attitude toward advertisements influence the behavioral intention and they influence the individuals differently because every individual perceives the messages of advertisements differently. In this regard, cognitive approach is most appropriate for this current study because cognitive approach describes an individual as an “information processor” (Ribeaux & Poppleton, 1978).

It is also observed that individuals also process the information of religion. Different religions and segmentations within religions and different philosophies indicate that people get a different thing from the same source which makes their beliefs about behaviors. In this line, the cognitive approach becomes most suitable for present study when the objective of the present research is also to determine the influence of religious factors on condom use.

Bray (2008) cited that there are two significant types of cognitive models, i) “analytical models” and ii) “prescriptive models”. Analytical models present the excess amount of factors and relationships of those factors with consumer behavior for explaining the consumer decision making. While prescriptive models “provide guidelines or frameworks to organize how consumer behavior is structured” (Moital, 2007).

Frameworks of prescriptive models show the causal relationships between factors and behaviors which are beneficial for practitioners who can determine what factors

should be revamped or focused on attracting a consumer. The most widely used and referenced prescriptive models are the “Theory of Reasoned Action” (TRA) (Fishbein & Ajzen, 1975) and the “Theory of Planned Behaviour” (TPB) (Ajzen, 1985).

In the context of this current study, prospective models are most suitable because the objective of the current empirical study is to investigate the influence of condom advertisements and religious factors on behavioral intention which mean to examine the cause and effect.

“Prescriptive Cognitive Models” were first formulated in the 1960’s when marketing researchers were working on beliefs and attitudes and they considered beliefs and attitudes as significant predictors of consumer behavior (Ahtola, 1975). The most significant work appeared in literature was “Fishbein model” by Martin Fishbein who proposed a “model of attitude formation” and this was the first of a breed of “expectancy-value models” (Fishbein, 1962, 1967; Fishbein, 1963; Fishbein, 1966). The Fishbein model proposed that one’s overall attitude toward an object is influenced by one’s own beliefs and feelings about various attributes of the object (Ahtola, 1975; Loudon & Bitta, 1993).

This model significantly contributed to the body of knowledge of this area. This model was extended further significantly not only to assess the attitudes but also focused on behavior (Ajzen & Fishbein, 1980; Fishbein & Ajzen, 1975). This extended and modified model became known as the “Theory of Reasoned Action” (TRA).

A significant change was observed when TRA shifted its focus from “attitude toward the object” to “attitude toward the behavior” (the act of buying) (Solomon, Bamossy,

Askegaard, & Hogg, 2006). Also, included mediating variable “behavioral intention” between predictors and actual behavior because of many reasons and also purposed that behavior is not always within the complete control of the actor (Warshaw 1980). Ajzen presented “Theory of Planned Behaviour” (TPB) by including an additional variable in 1985 (Ajzen, 1985).

In last 30 years, a lot of studies have been conducted on TPB and a number of good studies proposed different modifications in TRA and TPB. Suggested modifications do not change the basic structure of the theory, but a number of new variables were suggested which can improve the predictive ability in particular contexts. Ajzen is supportive of such additions or modifications, stating in 1991 that “The theory of planned behaviour is, in principle, open to the inclusion of additional predictors if it can be shown that they capture a significant proportion of the variance in intention or behaviour after the theory’s current variables have been taken into account” (Ajzen, 1991).

In this regard for this current study, TPB is used as an underpinning theory. Determining attitudes and behavioral intentions of consumers are essential components for the success of marketing strategies and for promoting any type of product even for the controversial product. Behavior intention is important because in some cases it is impossible to measure actual behavior of people. As Ajzen and Fishbein (2004) stated: “it is virtually impossible to obtain objective measures of some health-related behaviors (e.g., condom use)”.

Several theories have been proposed to describe attitude and behavior. Among them, one of the most widely adopted and used has been the TPB. Past literature shows that

TPB is very popular and widely applied model on different types of products. A detailed review of the literature also showed that the TPB has been extensively applied to different services, products, and behaviors in a lot of past research works, and most of the studies supported the predictability of the TPB. Given the successful use of the TPB in determining the behavioral intention of other products, the model would seem likely to be a very useful tool in predicting behavioral intention of controversial products.

The aim of this research is to highlight the need and importance of examining beliefs, attitudes and sexual behaviors, such as condom use, in religious context situations. A number of studies conducted on a condom use in which TPB was used and found its components as a good predictor of consumption behavior. As Baah-odoom and Riley (2012) and Barber and Taylor (2013) said TPB is popular and used to determine the condom use in western contexts, because intentions to use condoms are vital determinants of actual behavior (Sabir et al., 2014) and TPB also permits us to identify and explain the other factor's effects on intentions and behaviors.

2.11.1 Theory of Planned Behavior

This study uses the “theory of planned behavior” (TPB) to guide the development of the research questions and data collection instruments. This theory helps to explain the intentions of individual to involve in a particular behavior (Ajzen & Fishbein, 1980).

A complete model of the TPB is comprised of two models: the “Theory of Reasoned Action” (TRA) and the TPB. The TRA presented by Martin Fishbein and Icek Ajzen and this theory takes into account attitudes of individuals towards a behavior and their perception of how people important to them think they should behave. The TPB

developed later by Icek Ajzen, is an extension to the TRA. TPB includes individual's perception regarding their own behavior and control. TPB recommends that "attitude toward behavior" (ATB), "subjective norms" (SN), and "perceived behavioral control" (PBC), together with demographic and environmental factors, predict individual's behavioral intentions (Montaño & Kasprzyk, 2002; Rinaldi-miles, 2012).

This theory explained four components which are the ATB, SN, PBC and intentions in detail (Ajzen, 1991). Baah-odoom and Riley (2012) said TPB is popular and used to determine the condom use in western contexts because intentions to use condoms are vital determinants of actual behavior and behavioral intentions are perceived to be influenced by three factors, i.e., ATB, SN, and PBC.

The application of the TRA and TPB to a wide range of behaviors and populations over varying time frames has resulted in mixed findings as to its utility in predicting behavior (e.g., Bennett & Bozionelos, 2000; Fishbein & Ajzen, 2010; McEachan, Conner, Taylor, & Lawton, 2011). The authors cited, all argue that TPB constructs may contribute to varying results in the predictive value of these theories (Hancock, 2014).

The TPB has been used to analyze a variety of health behaviors, including HIV/STD-prevention behaviors, condom and contraceptive use (Myklestad, 2007; Rinaldi-miles, 2012). Behavior change theories like the TPB have given significant insight into the individual level factors motivating condom use. A critical review of eleven studies using TPB to predict sexual behavior found the predictive ability of the model in all studies (Protogerou et al., 2012).

Rinaldi-miles (2012) mentioned that the various methodological applications of the TPB examining safe sex behaviors support the robustness of the theory within this context of predicting safer sex intentions. All studies have found that all three of the constructs of the TPB are important predictors of safer sex intentions.

Gebhardt, Kuyper, and Greunsven (2003) used the TPB and findings revealed that consistent condom use with “casual partners” was related to high self-efficacy, attitudes, and subjective norms while protective sex was significantly related to only a positive attitude and subjective norms (Gebhardt et al., 2003).

Asare and Sharma (2010) used the TPB to predict safer sex behavior among Ghanaian (N = 137) immigrants through a self-administered survey. SN and PBC were found significant predictors of condom use intentions (Mausbach, Semple, Strathdee, & Patterson, 2009). Many studies of preventive sexual behaviors conducted mostly in the context of condom use and in these studies TPB was used and a number of meta-analyses have been performed (e.g., Albarracín, Johnson, Fishbein, & Muellerleile, 2001; Sheeran & Taylor, 1999).

A meta-analysis was accomplished by Sheeran and Taylor (1999) that examined the predictability of intentions to use condoms using the TRA and TPB examining sixty-seven independent studies. The sample weighted mean, variance in intentions accounted for by the TRA was thirty-seven percent, while the (TPB) accounted for forty-two percent. The analysis found moderate to strong effect sizes in the ability of ATB ($r=.45$) and SN ($r=.42$) to predict behavioral intentions.

Additionally, the analysis suggested that PBC ($r=.35$) was a reliable predictor of behavioral intention (Sheeran & Taylor, 1999). Furthermore, a meta-analysis of

ninety-six data sets (N=22,594) conducted by Albarracín et al. (2001) examined how well the TPB predicted condom use. Consistent with the theory, ATB ($r=.58$), SN ($r=.39$), and PBC ($r=.45$) were associated with condom use intentions (Albarracín et al., 2001).

Xiao, Palmgreen, Zimmerman, and Noar (2010) also conducted a cross-sectional study, which examined condom use by using the TPB among Chinese (N=490). The findings indicated that the constructs of TPB have significant positive relation with the intention of condom use, as previous research had found in Western populations (Bryan, Fisher, & Fisher, 2002; Jemmott et al., 2007). TPB constructs explained fifty percent of the variance in intention to use condoms, and thirty percent of the variance in behavior to use condoms (Hancock, 2014). For condom use, Boer and Mashamba (2007) suggest that the TPB may explain more of the variance in using intentions for male compared to female adolescents (38% versus 22% respectively).

Research using the TPB to explore condom use consistently reports that attitudes appear to be more strongly related to intention, and better predictors of intention than subjective norms (Ajzen, 2001; Albarracín et al., 2001). However, for some individuals, subjective norms appear more influential on intentions to use condoms than attitude (Albarracín, Kumkale, & Johnson, 2004; Armitage & Talibudeen, 2010).

Armitage and Conner (2001) meta-analysis of the TPB revealed that the theory accounted for twenty-seven percent and thirty-nine percent of the variance in behavior and behavioral intention respectively. In the context of condom use behavior, TPB is found very relevant and popular (Albarracín et al., 2004). The proven utility of the

TPB in predicting condom use intentions provided the theoretical framework needed to understand the situational differences (Rinaldi-miles, 2012).

Past research works have mainly emphasized on condom use for HIV prevention (Fekadu & Kraft, 2001), rather than a condom and contraceptive use for pregnancy prevention. The extent to which such outcomes can be generalized to general condoms and contraceptive use for pregnancy prevention purposes is uncertain. Different results were found about using condoms in both different contexts (preventing pregnancies and preventing HIV/AIDS) because of different conditions and constructs which influence the behavior and the relationships between such constructs. So the results of the studies of condom use cannot be generalized for preventing pregnancies because all studies were not conducted in this respect (Kiene, Hopwood, Lule, & Wanyenze, 2013).

Brauner-Otto (2007) stated that applying TPB to contraceptive use indicates that attitude towards contraceptive use; societal beliefs about contraceptive use and the ability to use contraception affect individuals' actual contraceptives use behavior. The latest theoretical development has extended the behavioral paradigm from the TPB and included more individuals' attitudes about the contraceptive use (Barber, 2001; Plotnick, 1992) like attitude about education and employment that also influence people's contraceptive behavior.

Empirical results showed that women who are more involved in household decision-making have lower fertility and higher rates of contraceptive use (Brauner-Otto, 2007). TPB is useful in determining the use of contraceptives for pregnancy prevention purposes. Favorable attitude and positive subjective norms increase the

rate of intention to use contraceptives but the lack of behavioral control and sexual relationship power found as a barrier (Mugisha & Reynolds, 2008). Therefore, it is essential to scientifically assess the components of TPB that can determine the use of contraceptives for pregnancy prevention (Kiene et al., 2013).

The TPB has also been used to describe a number of health behaviors, including pregnancy prevention behaviors or condom and contraceptive use (Myklestad, 2007; Rinaldi-miles, 2012). A critical review of eleven studies using TPB to predict sexual behavior found the predictive ability of the model in all studies (Protogerou et al., 2012).

But, on the other side, the application of the TPB to a wide range of behaviors and populations over varying time frames has resulted in mixed findings as to its utility in predicting behavior (e.g., Bennett & Bozionelos, 2000; Fishbein & Ajzen, 2010; McEachan et al., 2011). There has also been no shortage of criticism towards the TPB (Sniehotta, Presseau, & Araújo-Soares, 2014).

Reyna and Farley (2006) stated that TPB has on occasion been faulted for positing “rational actors” who carefully plan their behavior when human behavior is often irrational or spontaneous. In this respect, it is also argued that TPB is an inappropriate model for fertility (Morgan & Bachrach, 2011) because it is evident that many pregnancies are unwanted and/or unintended and this is *prima facie* evidence that fertility behavior is neither intentional nor planned.

Sniehotta et al. (2014) stated: “the balance between parsimony and validity has been questioned; is a theory of all volitional behavior based on only four explanatory concepts sufficiently elaborated?” For example, the TPB has been criticized because

theory just focuses on rational reasoning and exclude unconscious influences (Sheeran, Gollwitzer, & Bargh, 2013) and emotions or feelings (Conner, Godin, Sheeran, & Germain, 2013). Also, the static explanatory nature of the theory does not help to determine the evidenced effects of behavior on cognitions and future behavior (McEachan et al., 2011; Sutton, 1994).

Others also raised questions about the hypotheses of TPB that hypotheses which are derived from TPB are open to empirical falsification or hypotheses of TPB are just general common sense statements which cannot be falsified (Ogden, 2003; Smedslund, 1978). Ogden (2003) also criticized that when researchers find contradictory results with TPB try to justify their contradictory results with TPB by explaining the methodology, sampling or operationalization rather than they raise questions about the validity of the theory.

Sniehotta et al. (2014) also criticized the theory by saying that TPB has limited predictive validity. Reviews of the studies very clearly indicated that the majority of variability in observed behavior is not taken into account in measuring behavior through TPB, for example, “Inclined abstainers” who show their intention to behave, but do not act accordingly. This is a limitation of TPB that is still unaddressed (Orbell & Sheeran, 1998).

Ogden (2003) mentioned three major conceptual flaws in TPB. She stated that the first flaw in TPB is that TPB cannot be disconfirmed because different studies failed to reject TPB although they have negative findings. Ogden (2003) further said because TPB components are too general that is why they cannot be disconfirmed.

She also argued that negative results of different findings should lead to rejection of TPB.

The second flaw in TPB that is discussed by Ogden (2003) is that TPB should be rejected because it leaves very much of the variance in intentions and behavior. TPB is unable to describe the value of variance that can explain TPB for it to be judged acceptable. Ajzen and Fishbein (2004) responded this is true in few studies small portion of the variance is explained by the TPB's predictors.

The third flaw that indicated by Ogden (2003) is that TPB should be rejected because this model has no capacity to bear out predictions and the operationalization of PBC and intention are so similar. She also criticized by saying that review of the studies indicates that the focus of TPB is self-reports of behavior rather than objective measures of behavior.

Ajzen (2014) commented on criticisms of Sniehotta et al. (2014) and said that some of their criticisms are illogical, patently wrong or misguided and some of their arguments on TPB are based on poor understanding of psychological research and TPB. Furthermore, he said Sniehotta et al., (2014) criticisms based on poorly conducted studies and misinterpretation of negative findings. Ajzen (2014) claimed that TPB is still alive and well employed in the understanding of human behavior.

Past literature on TPB indicated that TPB is found good in predicting the behavior of people, especially in health studies, but on the other side, we also see scholars raised very serious and important questions about the reliability, utility, and generalization of TPB. The literature review also indicated that there may be other variables which

can be modeled with TPB and that may help to understand the behavior. For example, information seeking may influence the behavior.

As Ajzen and Klobas (2013) said that the new information may become input into the ATB, SN, and PBC that determines intentions for the future. Ajzen (2012) said “persuasive communication techniques can be used to produce changes in explicit and implicit attitudes as well as changes in attitudes that can influence later behavior. To produce lasting changes in attitudes that can influence later behavior, a persuasive message must contain strong arguments and the receivers must be motivated and capable of processing and elaborate on these arguments”.

Advertising in consumer behavior context has gained substantial attention. The construction of AtAc has a significant influence on the advertising effectiveness and behavioral intention of the consumer (Lutz, 1985).

People use advertising for getting information about products or services and for getting support about their purchasing and consumption decisions (Krishman & Smith, 1998). It is widely accepted by research scholars (Amor et al., 2014; Chang & Thorson, 2004; El-Adly, 2010; Holbrook & Batra, 1987; MacKenzie et al., 1986; Mehta, 2000; Sunde, 2014; Tsang et al., 2004; You et al., 2013) that advertising is an important element which has the capacity to influence the consumer’s behavioral intention through influencing attitudes toward advertisements.

Bakht et al. (2013) also added that along with other factors affecting human behavior, mass media advertising is a very useful tool to influence contraception use behavior, on a large scale, if it had not been common knowledge that advertisements can affect

consumer behavior, companies would not be spending billions a year on advertising (You et al., 2013).

Above discussed point indicated that advertisements are also an important element because they are created in persuasive manners to influence the behavior of the audience, so in the behavioral study advertisements should also be taken as the major component, which is also a key element of this current study by using the TPB.

Motivation to process a message centrally is influenced not only by situational factors, such as the personal relevance of the message but also by individual differences related to the need for cognition and the functions served by the attitude under consideration. These principles apply equally to interventions that are designed to change a particular behavior, with the additional proviso that the intervention will be more effective if it focuses not on influencing broad attitudes, but on changing the beliefs that guide the performance of the behavior under consideration (Ajzen, 2012).

It is also evident that beliefs also have great importance because they have the potential to influence behavior. As Ajzen (2014) said all the TPB components influenced by beliefs, no matter how the beliefs are formulated. These beliefs may rely on selective or invalid information; they may be paranoid tendencies, reflecting unconscious biases, wishful thinking or other self-serving motives, irrational; and they may fail to correspond to reality in many other ways.

Yanu et al. (2014) stated “religion is not a temporary indulgence that may change due to changes made by marketers, but tend to be in the relatively old phenomenon that religion is seen as a valuable variable in understanding the customer”. Religious beliefs are found significant factors in influencing consumer behavior given the

presence of certain rules in religion (Al-Hyari et al., 2012; Essoo & Dibb, 2004; Khraim, 2010; Yanu et al., 2014).

Religious beliefs are also believed to have a significant effect on the behavior of people about their sexual relations and contraceptive use and religious leaders are found very influential in this respect because they have followers (Maurice, 2010). Religious teachings, obligations, and doctrine are related to use of contraceptives and religious beliefs are found major hurdles in adopting and using contraceptives especially conservative religious societies because of the bans and sanctions from religion, religious beliefs and religious leaders (Brauner-Otto, 2007). So it is recommended that religion should be viewed as constituting distinct consumer segment (Migdalis et al., 2014).

Individual background factors also considered important because they may also affect the behavior. Religiosity is one of them that can be modeled in the fertility domain and can affect fertility rates and fertility intentions (Ajzen & Klobas, 2013). Ajzen (2012) said that attitudes and personality traits are usually treated as separate constructs, the first studied mainly by social psychologists and the latter by personality psychologists. Ajzen, (2012) emphasized that attitude and personality traits influence behavior in similar ways and that they must be considered jointly understand the processes involved in persuasion and behavior change.

There is a notable point that in Muslim markets religiosity plays an essential role in influencing consumer behavior and lifestyles as well, but religiosity levels vary within a country and across the country, so religiosity influences the consumer behavior according to the context (e.g., Essoo & Dibb, 2010; Mokhlis, 2010). It is also evident

that Muslims who have high levels of religiosity follow the rules of religion more strictly than Muslims who have low religiosity level (Taks & Shreim, 2009).

Culey (2014) suggested further study to investigate the association between religious factors and consumer behavior with religiosity by using more reliable and definitive measures (Baig & Baig, 2013; Nooh et al., 2014) and religiosity should be tested as a moderator in a religion (e.g., Islam) context so as to bolster understanding of this moderating effect (Hopkins et al., 2014).

The use of condoms and contraceptives for pregnancy prevention through natural or unnatural means is a persistent issue worldwide (Kiene et al., 2013). According to the United Nations (2011), one hundred and twenty million married women aged 15 to 49 years old feel a great need for contraception for limiting their family size. Ajzen (2006) stated that theories need to be able to predict future behavior if they are to be used for the purpose of designing behavior change interventions.

Condoms and contraceptives use are different from other behaviors. TPB is found good predictor because of three significant factors (i) “availability of resources” (e.g., a condom), (ii) “opportunity” (e.g., a prospective sexual partner), and (iii) “interpersonal cooperation”. The TPB has been quite successful in predicting different types of health-related behaviors.

2.12 Research Framework

In this study, the emphasis is on the condom advertisements and religious factors and their influence on the intention of Pakistani married male Muslims to use condoms. In the light of TPB below mentioned conceptual model is formulated. This study has developed a framework to analyze the moderating role of religiosity (REL) on the

relationship between PF, NF, AtAc, RB, RL, SN and intention to use a condom (BI). The framework also illustrates that the objective of this present study is also to determine the mediating role of AtAc on the relationship between PF, NF, and BI.

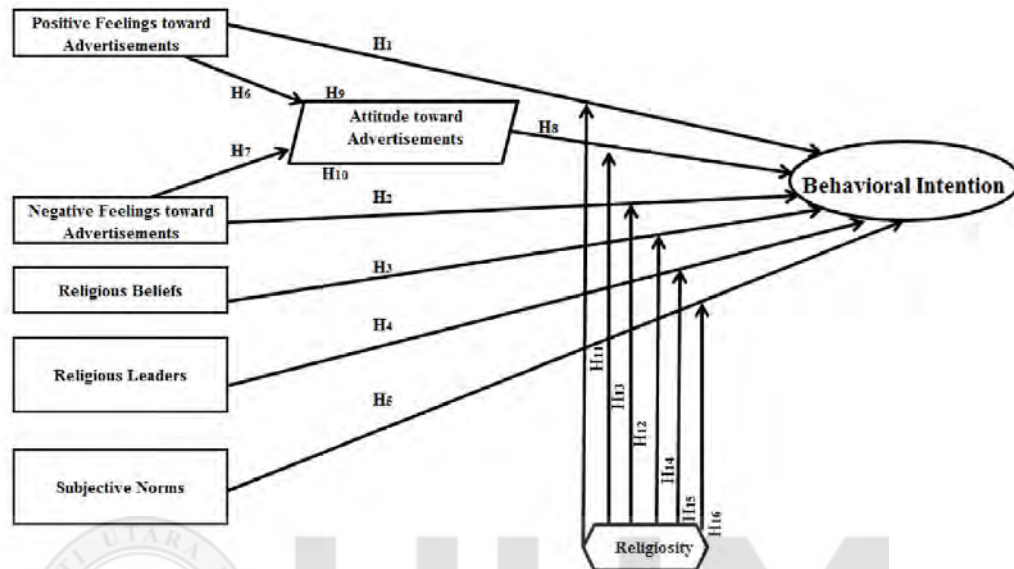


Figure 2.5. Conceptual Framework

The research framework has five independent variables, namely PF, NF, RB, RL, and SN. Behavioral intention is the dependent variable, while Attitude toward advertisements of condoms (AtAc) is the mediating variable and Religiosity (REL) is the moderating variable.

2.13 Hypotheses Development

Based on the objectives of this research work and available evidence in the literature, the following hypotheses were developed. Hypotheses (H₁-H₅) were developed based on the first objective of this study, which is concerned with the direct relationship between the independent variables and the dependent variable.

The second objective provides grounds for hypotheses (H₆-H₇) which are concerned with the relationships between the independent variables and the mediator variable.

Hypothesis (H₈) is also developed in the light of the second objective which shows the relationship between mediator variable and dependent variable. Based on the third objective of this study, hypotheses (H₉-H₁₀) were developed which are concerned with the role of the mediating variable on the relationship between the independent variables (PF and NF) and the dependent variable (BI).

Finally, hypotheses (H₁₁- H₁₆) were developed based on the fourth objective of this research work, which concerned with the role of the moderating variable (REL) on the relationship between the independent variables (PF, NF, AtAc, RB, RL and SN) and the dependent variable (BI).

2.13.1 Relationship between PF, NF, RB, RL, SN and BI

Feelings represent a significant topic in advertising and consumer research. It is evident that feelings can determine consumer behavior in different areas (Kim & Park, 2010; Labroo & Ramanathan, 2007; Mogilner et al., 2012). Literature indicates that positive and negative feelings influence decision processes (Cohen et al., 2008).

Many studies have been accomplished particularly on the topic of feelings in the consumer experiences (Derbaix & Pham, 1991; Hennig-Thurau et al., 2006; Malär et al., 2011; Mano & Oliver, 1993; Westbrook, 1987). These empirical investigations found feelings to be an important component of consumer behavior and advertising is one of the most important elements of marketing communication and also plays an essential role and develop the strongest link between advertisers and their target audience (Fereidouni, 2008).

According to Hoyer and MacInnis (2010), effective advertising creates PF that leads to the actual buying of advertised products (Rehman et al., 2014). Past literature

demonstrates that positive feelings are found very important in the context of consumer behavior (Hakkyun et al., 2010; Kozinets, 2001; Winterich & Haws, 2011) and PF also have positive influence on receivers (Lutz, 1985; MacKenzie et al., 1986) and consumer behavior (Abdulai, 2012; Sunde, 2014).

Consumer behavior researchers also suggest that different feelings may induce different motivations, different plans, and consumption of different types of products (Bergadaà, 1990). Literature shows that feelings affect consumer behavior (Li, 2008). The majority of empirical work focused on positive feelings and makes general statements about how similarly positive feelings influence behavior. Findings indicate that negative feelings narrow while positive feelings broaden thought and action tendencies (Fredrickson, 2001).

Shelton (2013) stated that in advertising different message appeals are used which produce negative and/or positive feelings. Negative emotional appeals are typically referred to as fear or threat appeals (e.g., “if you don’t use condoms you are at greater risk of sexually transmitted diseases”). These appeals are the most commonly used in the sexual risk prevention literature. So, in the advertising context, both NF and PF are important in explaining the effects of advertising (Drozdova, 2014).

A number of studies (Run et al., 2010; Waller, 2007; Waller et al., 2013) describe that controversial advertisements generate a negative response from consumers. But it is also true that many companies (e.g., “Wonderbra”, “French Connection UK”, “Love Kylie” and “Benetton”) used controversial advertisements deliberately because they want to get the attention of audience (Rettie et al., 2001; Sandage & Leckenby, 1980)

and they got an economical rise in their business (Crosier & Erdogan, 2001; Pope et al., 2004).

In this regard, the relationship between NF and consumer behavior is illustrated by the literature, but it is hard to say either it is a positive relationship or negative relationship. Most of the studies in literature reveal that there is a negative association between NF and behavioral intention, especially in the case of controversial advertising.

Religion also shows potential for influencing consumers in the phases of decision making. RB are considered important by scholars in influencing consumer behavior guided by certain rules of religion (Khraim, 2010). Mokhlis (2010) mentioned that among researchers religion was also the focus in determining the influence of RB on health condition and religious variables are considered important in descriptions of human behavior (Ebaugh, 2002). Study of Yanu, Fianto, Hadiwidjojo, and Aisjah (2014) also proved that the consumer behavior can be influenced by religious values that are believed by consumers. Haque et al. (2011) said that a consumer's purchase intention influenced by an emotional impulse that arises from religious fanaticism and the urge to participate in religious experience are closely associated with religion. Swimberghe, Sharma, and Flurry (2009) also said that RB affects consumers' consumption choices.

Religion has also consistently been found significant in shaping contraceptive use and fertility regulation. Empirical evidence from Asian countries indicates that through imposing sanctions of the practice of birth control, particularly, conservative religious beliefs of Islam substantially impact the fertility behavior (Uddin, 2014). RB

significantly shape individual's perceived barriers to use contraception (Ragnarsson et al., 2009; Tarkang, 2013).

United Nations advisor, Dr. Ansar Ali Khan said: "Baseless traditional beliefs play a big role against contraceptives in Pakistan" (IRINnews, 2005). Pakistani people want to use contraceptives but do not use because of their religious beliefs (Patterson, 2013). Furthermore, the study indicates that in Pakistan, men often reject to use contraceptives because of their religion. According to a report of Pakistan Demographic and Health Survey, married women refuse to use contraceptives because of their religious concerns (Mir & Shaikh, 2013).

Religion is believed to have a strong effect on the behavior of people about their sexual relations and contraceptive use. Religious leaders (RL) are also found very influential in this respect because they have followers (Maurice, 2010). Throughout the world, RL are looked to for guidance and advice on all aspects of lives of their followers (Burket, 2006). RL affect public policy and "mold social, moral and spiritual values" (UNICEF, 2003).

Brauner-Otto (2007) asserted that religious teachings, obligations, and doctrine are related to childbearing and use of contraceptives. Likewise, RB is major hurdles in adopting and using contraceptives because of the bans and sanctions from religion (RB and RL).

Kamal and Mohsena (2007) mentioned that RL also have a role of change agent and they are important for promoting contraceptive. Different countries like Iran and Bangladesh engaged their religious leaders for promoting the practice of contraception in various forums and resulted in very positive gains in reducing the

population. Mir and Shaikh (2013) mentioned that the findings of the study accomplished by the PNIPS revealed that people, who live in such places where RL give permission to use contraception, use contraceptives 1.7 times more than those who live in such places where RL do not allow contraception.

Subjective Norm (SN) is an important antecedent of TPB. SN refers to “the person’s appraisal of the social pressure” (Baah-odoom & Riley, 2012). SN are considered as “social pressures from those who are considered important to perform the behavior” (Ajzen, 1991) and it is perceived as “motivation to obey with such normative influences that influence behavioral intention” (Rinaldi-miles, 2012).

Icek Ajzen, TPB’s theorist, proposes that although the individual has positive attitudes towards the behavior and a supportive environment, he or she might not have the personal control or power to engage in the behavior. Personal, social and environmental conditions might serve as facilitating or constraining factors that affect the person’s capacity to perform the behavior (Ajzen, 2002). As such, the following hypotheses are formulated:

H₁: PF is positively related to intention to use condoms of Pakistani married male Muslims.

H₂: NF is negatively related to intention to use condoms of Pakistani married male Muslims.

H₃: RB is positively related to intention to use condoms of Pakistani married male Muslims.

H₄: RL is positively related to intention to use condoms of Pakistani married male Muslims.

H₅: SN is positively related to intention to use condoms of Pakistani married male Muslims.

2.13.2 Relationship between PF, NF, and AtAc

Attitude toward advertisements (AtAc) is actually influenced by emotions and emotions have potential to influence the AtAc positively or negatively (Brackett & Carr, 2001; Ducoffe, 1995; Pollay & Mittal, 1993). Alabdali (2010) also stated that advertisements may formulate, shape or reshape the feelings of consumers and AtAc is an emotional reaction of the audience, and it is considered strongest factor for advertising effectiveness (Lutz, 1985; MacKenzie & Lutz, 1989; Spudulyte, 2012).

It is also evident from literature which reveals that every reaction of people bases on their attitude (Comrey & Newmeyer, 1965) and attitude base on emotions (Brackett & Carr, 2001; Ducoffe, 1995; Pollay & Mittal, 1993). This means that an individual can form either PF or NF (Solomon et al., 2009). Bauer and Greyser (1969) conducted a research and overall outcomes of their study revealed that there is a significant association between AtAc and NF, and PF also have a positive influence on AtAc (Lutz, 1985; MacKenzie et al., 1986).

The literature on advertising and past studies authenticated that exposure to the advertisements and attitude toward advertisements have a positive and significant relation, but the nature of attitudes about advertisements varies. Past studies on the topic describe that exposure to advertisements sometimes generates positive/favorable attitude toward advertisements or sometimes it creates negative/unfavorable attitude.

Usman, Ilyas, Hussain, and Qureshi (2010) and Wazir and Ezaz (2012) also explain that advertisements that contain sexual contents create dislikeness that leads to a negative attitude towards advertisements. Advertisements that do not violate the

ethics and laws and those advertisements also present the messages in a decent way, but the product which is portrayed in advertisements make those advertisements controversial, for example, advertisements of the condom. In this condition, controversial advertisements may also produce negative attitude toward advertisements (Fereidouni, 2008). Advertisements which include both controversial things, i.e., controversial content in advertisements and controversial products (e.g., condoms) also create negative attitude toward advertisements.

In this current research, advertisements of condoms are taken into account as controversial advertisements to measure the attitude of Pakistani Muslims about controversial advertisements and influence of attitude of Pakistani Muslims on behavioral intention. Findings of the studies indicate that Pakistani Muslims do not like advertisements that contain sexual contents, and such sort of dislikeness leads to a negative attitude towards advertisements (Usman, Ilyas, Hussain, Qureshi, et al., 2010; Wazir & Ezaz, 2012). The following hypotheses are formulated in the light of above-mentioned information.

H₆: There is a positive relationship between PF and Attitude of Pakistani married male Muslims toward Advertisements of condoms.

H₇: There is a negative relationship between NF and Attitude of Pakistani married male Muslims toward Advertisements of condoms.

2.13.3 Mediating Role of AtAc

Mehta (2000) describes that attitude toward advertisements (AtAc) is an important indicator of advertising effectiveness, those who have more positive AtAc are more likely to be persuaded by advertisements. Throughout the history, different scholars

(Lutz, 1985; MacKenzie & Lutz, 1989) worked on advertising and they found AtAc as a measurement of consumer behavior.

AtAc can affect the consumer reaction to any advertising (El-Adly, 2010). People use advertising for getting information about products or services and for getting support about their purchasing and consumption decisions (Krishman & Smith, 1998). Mehta (2000) said that AtAc is an important element which has the capacity to influence the consumer's reaction. Muda et al. (2014) also described if consumers have a favorable AtAc, they will positively make decisions about purchasing or consuming.

Literature indicates that AtAc plays a vital role in determining the effectiveness of advertisements and behavioral intentions of consumers (Holbrook & Batra, 1987; Tsang et al., 2004). The highly positive AtAc lead to a higher behavioral intention (Bruner & Kumar, 2000; Chang & Thorson, 2004).

Lutz (1985) also revealed that AtAc in consumer behavior context has gained great attention. The construction of AtAc has an important influence on the effectiveness of advertising and behavioral intention. Sunde (2014) also described that advertising has the potential to influence attitudes and behavioral intentions. Nooh et al. (2014) said literature shows that advertisement is an important variable in determining consumer behaviors. Therefore, this study posits that:

H₈: There is a positive relationship between AtAc and intention to use condoms of Pakistani married male Muslims.

Tan and Chia (2007) describe that peoples' AtAc has its own foundation(s) that may vary person to person. AtAc is actually influenced by emotions (Brackett & Carr,

2001; Ducoffe, 1995; Pollay & Mittal, 1993). In marketing communication and advertising research AtAc is considered very important construct (Bruner & Kumar, 2000; Lutz, 1985; MacKenzie & Lutz, 1989) that represents feelings of consumers either favorable or unfavorable about the advertisement (Mitchell & Olson, 1981; Shimp, 1981). Mitchell and Olson (1981) said “advertising whether it is good or bad, whether or not consumer like it, can impact the formation of attitude”. Singh and Dalal (1999) added: “consumers’ choice to view any form of advertising is dependent upon the AtAc of them”.

Previous literature is evident that AtAc is a practical and useful measure to analyze advertising effectiveness. In another word, positive AtAc can significantly influence the effectiveness of advertising (Hwang & McMillan, 2002). Mehta (2000) also mentioned that audience is persuaded by advertising if the audience has a positive AtAc.

It is also evident that important factor which has the capacity to influence AtAc is an emotional reaction of the audience, and it is considered strongest factor (Lutz, 1985; MacKenzie & Lutz, 1989; Spudulyte, 2012). Controversial advertisements generate negative emotional reactions that lead to a negative attitude towards advertisements which influence the behavior of receivers (Usman, Ilyas, Hussain, Qureshi, et al., 2010; Wazir & Ezaz, 2012). As Alabdali (2010) stated that advertisements have potential to formulate, shape or reshape the feelings of consumers. It is also widely accepted by research scholars that advertisements can stimulate behavioral intentions through influencing AtAc (Sunde, 2014).

Moreover, literature added that feelings toward advertisements have a positive influence on AtAc (Lutz, 1985; MacKenzie et al., 1986) and consumer behavior (Abdulai, 2012; Sunde, 2014). It is also evident from literature which reveals that every reaction of people bases on their attitude (Comrey & Newmeyer, 1965) and attitude base on positive or negative feelings toward the information, product or behavior, and feelings based on liking or disliking of people (Solomon, Bamossy, Askegaard & Hogg, 2009). Thus, AtAc can affect the behavior of an individual (Lee, Loo, Peng & Xiaz, 2014). In this regard following hypotheses are formulated:

H₉: AtAc mediates the positive relationship between PF and intention to use condoms of Pakistani married male Muslims.

H₁₀: AtAc mediates the positive relationship between NF and intention to use condoms of Pakistani married male Muslims.

2.13.4 Moderating Role of Religiosity

The literature on consumer behavior also indicates that religious factors are important in influencing consumer behavior given the presence of certain rules in religion (Khraim, 2010). Religiosity is found significant and has a discernible effect on behavior (Bashir & Malik, 2010; Shin et al., 2010) of Muslim consumers toward adoption (Ansari, 2014).

Swimberghe et al. (2009) explain that religious beliefs affect consumers' consumption choices. They also recognized that religiosity in religious beliefs is seen to have a vital role to the success of marketing activities and consumer behavior. Muhamad and Mizerski (2010) also added that individual's religious affiliation and religious commitment have the ability to affect consumer behavior. Mokhlis (2009a) also

mentioned that it is evident that religious commitment may influence the consumption behavior.

In the 21st century, religion and religiosity still play an essential role in influencing consumer behavior (Patel, 2012). It is also revealed that the extent to which a person is religious also impacts the perception of individuals regarding the advertisement (Sunde, 2014). Religiosity has an impact on consumer attitude toward advertising messages that leads to behavior (Conroy & Emerson, 2004; Rice & Al-Mossawi, 2002).

Michell and Al-Mossawi (1995) conducted research and findings of their study explained that Muslim respondents with high religiosity have significantly less favorable response towards advertisements messages, and liberal Muslims have higher recall scores as compared to conservative Muslims.

Hopkins et al. (2014) also said that it is more likely that more religious person will be more offended by the advertisements of controversial products. People with high level of religiosity have greater and serious concerns about the controversial products (e.g., cigarettes, alcohol, underwear, contraceptives and condoms) and their advertisements because they possess more traditional attitudes and they have concerns about moral standards.

An important study by Nooh et al (2014) revealed that there is a significant association between religiosity and controversial products. Moreover, the outcomes of the study indicated that religiosity and controversial advertisements are also positively correlated. According to Run et al. (2010), people with high religious commitment, consider gender/sex related products more controversial than people who have a low

religiosity level. Nooh et al. (2014) concluded that there is a positive relation between religiosity and attitude toward controversial advertisements.

Study findings of Waller et al. (2005) present that religion plays a vital role in influencing attitudes of people about advertisements of controversial products and results also point that geography is not a major determinant of attitudes. It is also evident that religiosity plays a vital moderating role between the relationship of advertising and consumers reactions to advertising (Hopkins et al., 2014). Nooh et al (2014) also explain that religiosity is positively related to controversial advertising and products, and religiosity also has a significant relationship with consumer behaviors.

Minton, Kahle, and Kim (2015) said that in general religiosity occurs regardless of location and level of religiosity significantly influences consumption behaviors according to the values and laws of a particular religion (Arnould et al., 2004; Schiffman & Kanuk, 2010). According to Patel (2012), religiosity is very important cultural and religious force and it has the potential to influence the consumer behavior because it is noticed that consumer behavior also categorized according to the faith of the target audience. Degree and level of influence of religion on consumer behavior depend on their religiosity level. According to Mokhlis (2010), religiosity influence consumer behavior by affecting the personality structure of an individual which includes his/her beliefs, values, and tendencies.

Religion is considered as highly personal matter in its nature that is why religion influence more strongly on the individual level and this influence depends on individual's religiosity level. The level of religiosity indicates that how much

individual feel the importance of religion in his/her life and how much he or she adheres religious beliefs, values and practice in his/her daily life. It is supposed that individual who has high religiosity level evaluate everything in the light of his/her religious beliefs, values, and frameworks and then decide to adopt or reject anything (Patel, 2012).

Religious followers with high religiosity level strongly and strictly accept the religious doctrine and strictly follow all the principles, rules, code and ethics of their religion. For instance, they worship regularly, give alms and charities and participate in religious gatherings regularly. But, on the other side followers with a low level of religiosity are seen flexible and liberal who feel free to perform religious obligations strictly. Hence, the religiosity level of the individual should be considered in determining the nature of consumer behavior, especially in religious societies (Mokhlis, 2010).

Religion has consistently been found significant in shaping contraceptive use and fertility regulation. Empirical evidence from Asian countries indicates that through imposing sanctions of the practice of contraceptive use, particularly, conservative religious beliefs of Islam substantially impact the fertility behavior (Uddin, 2014). In the 21st century, religion and religiosity still play an essential role in determining consumer behavior (Patel, 2012). Religious beliefs significantly shape individual's perceived barriers to use contraception (Ragnarsson et al., 2009; Tarkang, 2013).

Contraceptive use also influenced by the religion. Religious beliefs are major hurdles in adopting and using contraceptives because of the bans and sanctions from religion, religious beliefs and religious leaders (Brauner-Otto, 2007). Swimberghe et al. (2009)

explain that religious beliefs affect consumers' consumption choices. They also recognized that religiosity in religious beliefs is seen to have an essential role in influencing consumer behavior.

There is a notable point that in Muslim markets religiosity plays an important role in affecting consumer behavior and lifestyles as well, but religiosity levels vary within a country and across the country, so religiosity influences the consumer behavior according to the context (e.g., Essoo & Dibb, 2010; Mokhlis, 2010). It is also evident that Muslims with high religiosity follow the rules of religious duties more strictly than those who have a low level of religiosity (Taks & Shreim, 2009).

Scholars from different disciplines, such as marketing and advertising have recently found religiosity as an important construct for predicting consumer behavior (Conroy & Emerson, 2004; Hopkins et al., 2014; Mokhlis, 2009; Mokhlis, 2010; Nooh et al., 2014; Patel, 2012). Marketing literature shows that religiosity was used as a categorical demographic variable in many past studies. Several studies also investigated the direct influence of religiosity on the dependent variable. Literature also indicates that religiosity is considered important moderating variable in past studies and found the significant moderating role of religiosity (Momtaz, Hamid, Ibrahim, Yahaya, & Chai, 2011).

There is large amount of studies (Anjum, Irum, & Naheed, 2015; Ariffin, Ismail, & Shah, 2016; Hopkins et al., 2014; Joshanloo, 2016; Mamman & Ogunbado, 2016; Minton, 2015; Momtaz et al., 2011; Nooh et al., 2014) found in literature which used religiosity as moderating variable in advertising and consumer behavior context and found important moderating construct. Taken together, this study hypothesizes that:

H11: Religiosity significantly moderates the relationship between PF and intention to use condoms of Pakistani married male Muslims.

H12: Religiosity significantly moderates the relationship between NF and intention to use condoms of Pakistani married male Muslims.

H13: Religiosity significantly moderates the relationship between AtAc and intention to use condoms of Pakistani married male Muslims.

H14: Religiosity significantly moderates the relationship between RB and intention to use condoms of Pakistani married male Muslims.

H15: Religiosity significantly moderates the relationship between RL and intention to use condoms of Pakistani married male Muslims.

H16: Religiosity significantly moderates the relationship between SN and intention to use condoms of Pakistani married male Muslims.

2.14 Chapter Summary

This chapter presented all the constructs, previous studies, and relevant theory in detail. The first part of the chapter included background of Pakistan and background of Islam after that a detailed description of all the constructs of the present study, i.e., condom use, positive feelings toward advertisements (PF), negative feelings toward advertisements (NF), attitude toward advertisements (AtAc), religious beliefs (RB), religious leaders (RL), and religiosity (REL). Later in the theoretical part theory of planned behavior discussed in detail in the context of the current study. Last part of the chapter consists research framework and hypotheses development in detail.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents a detailed description of the research process and research design. It details the sampling and data collection methods, including the survey techniques, the data analysis methods, and data analysis procedure. The main focus while choosing the research design and methods is to achieve the research objectives in the best possible way.

3.2 Research Design

This study follows a quantitative approach. Quantitative data is a measurement where numbers are used to represent the phenomenon being studied (Hair, Black, Babin, & Anderson, 2010). A number of relevant studies (Abdulai, 2012; Akhter et al., 2011; Brink, 2012; Nooh et al., 2014; N. Qamar et al., 2014; Qamar, Lodhi, Qamar, Habiba, & Amin, 2014) have used the same approach.

The study gathered data and describes the characteristics of the population of the study at one time and not over a long period of time; therefore, this research is a cross-sectional study. The design of this research is a cross-sectional study which was also used in several relevant studies (Akhter et al., 2011; Amor et al., 2014; Ansari, 2014; Arshad, Noor, Noor, Ahmad, & Javed, 2014; Omer & Haidar, 2010; Seidel, 2010; Vargas, 2010).

Therefore, the questionnaire as the instrument for data collection is found to be more appropriate for this study. This is because the study involves the collection of data from married male Muslims in Pakistan in order to determine the influence of condom advertisements and religious factors on intention to use condoms.

In the last five years, many relevant studies (Abdulai, 2012; Akhter et al., 2011; Ansari, 2014; Arshad et al., 2014; Baig & Baig, 2013; Bakht et al., 2013; Bamoriya & Singh, 2011; Brink, 2012; Florence, 2012; Usman, Ilyas, Hussain, Qureshi, et al., 2010) have been accomplished and those also used questionnaires for collecting data.

3.3 Population

The focus of the study is the married male Muslims residing in Pakistan. Reason to take married male Muslims of Pakistan is that marriage shows their sexual activeness and sexuality activeness creates the need of condom.

3.4 Unit of Analysis

This study is unique in its nature because the major focus of the research is to analyze the influence of condom advertisements and religious factors on the behavioral intention of Pakistani married male Muslims about using condoms. There is a prerequisite of this study that respondents should be sexually active, but in Pakistani society where sex is considered as a taboo topic and very hard to ask those who are not married about their sexual relations and usage of condom. So, marriage is a single indicator which shows that the person will be sexually active and they have an awareness about condom and these things are related to them.

In this situation, unmarried people will be irrelevant because they will not be willing to tell about their sexual relations and usage of condom because sex before marriage and with other than a spouse(s) is not allowed in Pakistan and no one will be ready to admit it. So, according to the need and nature of the study, married male Pakistani Muslims are the unit of analysis for this current study.

3.5 Sampling

According to the nature and sensitivity of the current study, “snowball sampling” technique was used to approach respondents and get data from Pakistani married male Muslims. Firstly, respondents were connected through phone calls, SMS and personal visits for an appointment. Secondly, the researcher visited respondents personally.

“Snowball sampling” is often used in hidden populations (e.g., “drug users” or “commercial sex workers”), or in such situations when it is hard to establish sampling frame and it is presumed that potential respondents are associated through links that can be exploited to find other respondents based on existing ones (Katz, 2006).

A number of relevant studies (Abdulhafid & Salazar, 2016; Galbraith, 2004; Mccrosky, 2015; Notaro, 2013; Stone, 2014) also used snowball sampling technique and found this technique most appropriate for sensitive studies.

Due to the sensitivity of this current study, snowball sampling technique was adopted to select respondents who agreed to take part in the research and also helped to identify other potential respondents because this sampling technique is a useful choice of sampling strategy for sensitive study when the population we are interested in studying is hard-to-reach due to absence of obvious list of the population we are interested in (Biernacki & Waldorf, 1981; Faugier & Sargeant, 1997).

3.6 Sample Size

The samples of this study are married male Muslims selected from the entire population of Pakistan. Siddiqui (2013) mentioned that sample size is essential and has a significant role in the assessment and interpretation of SEM results (Hair et al., 2006).

Table 1.3 shows the minimum sample size requirements necessary to detect minimum R^2 values of 0.10, 0.25, 0.50 and 0.75 in any of the endogenous constructs in the structural model for significance levels of 1%, 5%, and 10%, assuming the commonly used level of statistical power of 80% and a specific level of complexity of the PLS path model (i.e., the maximum number of arrows pointing at a construct in the PLS path model) (Hair, Hult, Ringle, & Sarstedt, 2014).

Table 3.1

Sample Size Recommendation in a PLS-SEM for a Statistical Power of 80%

Maximum Number of Arrows Pointing at a Construct	Significance Level											
	1%				5%				10%			
	Minimum R^2				Minimum R^2				Minimum R^2			
	0.10	0.25	0.50	0.75	0.10	0.25	0.50	0.75	0.10	0.25	0.50	0.75
2	158	75	47	38	110	52	33	26	88	41	26	21
3	176	84	53	42	124	59	38	30	100	48	30	25
4	191	91	58	46	137	65	42	33	111	53	34	27
5	205	98	62	50	147	70	45	36	120	58	37	30
6	217	103	66	53	157	75	48	39	128	62	40	32
7	228	109	69	56	166	80	51	41	136	66	42	35
8	238	114	73	59	174	84	54	44	143	69	45	37
9	247	119	76	62	181	88	57	46	150	73	47	39
10	256	123	79	64	189	91	59	48	156	76	49	41

Source: (Cohen, 1992)

Although the estimation of appropriate sample size is an important issue in SEM, there is no consensus in the literature about the suitable sample size for SEM. Some scholars argue that simple SEM models can be meaningfully evaluated even if sample size is quite small (Hoyle & Kenny, 1999), but usually, “N= 100–150” is considered the minimum sample size for testing SEM (Ding, Velicer, & Harlow, 1995; Tabachnick & Fidell, 2007; Tinsley & Tinsley, 1987).

Some scholars consider an even larger sample size for SEM, for example, “N= 200” (Boomsma & Hoogland, 2001; Kline, 2005). Simulation studies depict that with no missing values and with normal data, a reasonable sample size for a simple CFA model is about “N= 150” (Muthén & Muthén, 2004). For “multi-group modeling”, the rule of thumb is 100 cases/observations per group (Kline, 2005).

Past literature shows that a number of relevant studies (Bakker, Buunk, & Manstead, 1997; Brink, 2012; Molloy, Graham, & McGuinness, 2012; Pikard, 2009; Sable, Schwartz, Kelly, Lisbon, & Hall, 2006; Seidel, 2010; Simon, 2014; Siyaya, 2007; Trafimow, 2000) used sample size ranged from 48 to 200 in their empirical studies.

In this regard, it is indicated that sample size should be large. So, for this current study sample size will be 200 as Hair et al. (2006) suggested minimum sample size should be 150 but Loehlin (2004) said that 200 are preferable for SEM. The sample was increased to 220 to avoid non-response problem and sample size error (Salkind, 1997).

3.7 Operationalization of Variables

Saunders et al. (2009) describe operationalization of constructs as “the translation of concepts into tangible indicators of their existence. Operationalization of constructs consists of defining the measures of the variables used to represent constructs and how they will be measured” (Hair et al., 2010). Therefore, this section provides a definition of the constructs and the selection of the items for each construct.

3.7.1 Operationalization of Behavioral Intention

“The amount of effort one is willing to exert to attain a goal or behavioral plans that enable attainment of a behavioral goal” (Ajzen, 1991). In the same way, this study

operationally defines behavioral intentions as the willingness of Pakistani married male Muslims to use condoms in future for avoiding unintended and unwanted pregnancies.

Additionally, the study operationalizes behavioral intention as a one-dimensional construct using an index of three behavioral intention measures adopted from Ajzen (2006; 2013). After consulting panel of experts and conducting pilot study all three items retained, “Cronbach’s alpha” of pilot study was 0.94 and construct items of behavioral intention were gauged on a five-point Likert-type scale (Item BI1:1= Extremely Unlikely; 2= Unlikely; 3= Neutral; 4= Likely; 5= Extremely Likely, Item BI2: 1= Definitely False; 2= False; 3= Neutral; 4= True; 5= Definitely True, Item BI3: 1= Strongly Disagree; 2= Disagree; 3= Neutral; 4= Agree; 5= Strongly agree).

3.7.2 Operationalization of Positive Feelings toward Advertisements

The positive feeling is “a state of high energy, full concentration, and pleasurable engagement, sadness, and lethargy” (Watson et al., 1988). This study operationally defines positive feelings toward advertisements as the extent of feelings of Pakistani married male Muslims in terms of high energy, full concentration, pleasurable engagement, sadness and lethargy toward advertisements of condoms.

Additionally, this study operationally measures positive feelings toward advertisements as an independent variable and as a one-dimensional construct measured with ten items adapted from Watson et al. (1988). All items used to measure the construct in this study were measured using five-point Likert-type scale (1= Very slightly or not at all; 2= A little; 3= Moderately; 4= Quite a bit; 5= Extremely).

A number of past studies (Clarke, 2006; Lu, 2016; Noble, 2012; Paluso, 1999; Shreim, 2009; Wabnitz, 2014) used same measurement scale of Watson et al. (1988) and found it reliable for measuring positive emotions or feelings. Crawford and Henry (2004) conducted a research to measure the construct validity of measurement scale of Watson et al. (1988) by using normative data taken from a large non-clinical sample. They concluded that measurement scale of Watson et al. (1988) for measuring positive feelings is reliable and valid and they found “Cronbach’s alpha” of positive feelings 0.89 (Crawford & Henry, 2004) which is similar to the findings of Watson et al. (1988), they reported “Cronbach’s alpha” for the various time reference periods ranging from 0.86 to 0.90 for the “Positive Affect” (Watson et al., 1988).

Consultation with experts and pilot study of this current research also endorse the reliability of measurement scale of Watson et al. (1988). In pilot study’s results present “Cronbach’s alpha” of positive feeling construct was 0.91.

3.7.3 Operationalization of Negative Feelings toward Advertisements

Negative feelings refer to “the general dimension of subjective distress and unpleasurable engagement that subsumes a variety of aversive mood states, including anger, contempt, disgust, guilt, fear, nervousness, calmness and serenity” (Watson et al., 1988). This research operationally defines negative feelings toward advertisements as the extent of feelings of Pakistani married male Muslims in terms of distress, unpleasurable engagement, anger, contempt, disgust, guilt, fear, nervousness, calmness and serenity toward advertisements of condoms.

Negative feelings toward advertisements also measured as an independent variable and it is operationally measured as a one-dimensional construct with ten items. Also, all items used to measure negative feelings toward advertisements construct in this

research were measured using five-point Likert-type scale (1= Very slightly or not at all; 2= A little; 3= Moderately; 4= Quite a bit; 5= Extremely).

The measurement scale for measuring negative feelings of Pakistani married male Muslims toward advertisements of condoms was adapted from Watson et al. (1988). 10 item scale of Watson et al. (1988) is found reliable and valid in previous studies (Clarke, 2006; Lu, 2016; Noble, 2012; Paluso, 1999; Shreim, 2009; Wabnitz, 2014) and also found relevant to the nature of the present study. Watson et al. (1988), reported “Cronbach’s alpha” for the various time reference periods ranging from 0.84 to 0.87 for the “Negative Affect” (Watson et al., 1988).

Crawford and Henry (2004) also investigated the construct validity of measurement scale of Watson et al. (1988) and they found this measurement scale is valid and reliable. They found “Cronbach’s alpha” of negative feelings 0.85 (Crawford & Henry, 2004). All ten items retained for final study after having experts’ advice about construct items and conducting a pilot study. In pilot study, score of “Cronbach’s alpha” was 0.89.

3.7.4 Operationalization of Religious Beliefs

Religious beliefs refer to “beliefs that induce worship or worship-related activities” (Carter, 2014). For this current study, religious beliefs are operationally defined as religious convictions of Muslims about the use of condom developed and guided by Quran, Sunnah, their interpretations, Islamic sacred laws and religious leaders. This construct is also a one-dimensional and consists five items adapted from Emens (2008); Maurice (2010) and Poudel (2013) with five-point Likert-type scale (Items RB 1 & 2: 1= Strongly Disagree; 2= Disagree; 3= Neutral; 4=Agree; 5= Strongly agree, Items RB 3, 4 & 5: 1= Strongly agree; 2= Agree; 3= Neutral; 4= Disagree; 5=

Strongly Disagree). After consultation with a panel of experts and having “Cronbach’s alpha” score (0.74) in pilot study, all the adapted five items for measuring “religious beliefs” retained for final study.

3.7.5 Operationalization of Religious Leaders

Religious leaders refer to “religious scholars recognized as having specialist knowledge of the religious sacred law and theology, including teachers in religious schools, scholars of canon law and leaders of prayer in the mosques (imams)”. Present study operationalizes religious leaders as the consent of religious leaders to Pakistani married male Muslims for using condoms. To measure the consent of religious leaders for using condoms two measures were adapted from Ajzen (2006, 2013) with five-point Likert-type scale (Item RL 1: 1= Strongly Disagree; 2= Disagree; 3= Moderate; 4=Agree; 5= Strongly agree, Item RL 2: 1= Not at all; 2= Little; 3= Somewhat; 4= Much; 5= Very Much). Experts opinion regarding construct items and “Cronbach alpha” score (0.88) of pilot study approved the construct items and used for the final study.

3.7.6 Operationalization of Subjective Norms

Subjective norms are considered as social pressures from those who are considered important to perform the behavior (Ajzen, 1991). Subjective norms is operationalized for this current study that consent and approval of important people to Pakistani married male Muslims for using condoms. To measure this construct three items were adapted from Ajzen (2006, 2013) with five-point Likert-type scale (1= Strongly Disagree; 2= Disagree; 3= Moderate; 4=Agree; 5= Strongly agree). “Cronbach’s alpha” of the pilot study was 0.89 that approve the reliability of construct and all three items were used for final study after having approval from experts.

3.7.7 Operationalization of Attitude toward advertisements of condoms

“A settled way of thinking or feeling about something” (Oxford, 2016). Similarly, it is operationalized as predispositions in response to a favorable manner or unfavorable manner by Pakistani married male Muslims toward condom advertisements. Nine items for measuring attitude toward advertisements were adapted from (Butt & Run, 2012; Henthorne, LaTour, & Nataraajan, 1993) with five-point Likert-type scale (1= Strongly Disagree; 2= Disagree; 3= Moderate; 4=Agree; 5= Strongly agree).

The initial scale was developed by Henthorne et al. (1993). The initial scale had six items and its “Cronbach’s alpha” score was 0.77 but no investigation of the validity of the scale was reported. Later, Butt and Run (2012) added six new items in the previous nine-item scale of “attitude toward advertisement”. After taking expert opinions of a panel of expert and conducting pilot study nine items retained for final study and “Cronbach’s alpha” score of nine items construct of “attitude toward advertisements” was 0.86 in a pilot study which validates the construct items.

3.7.8 Operationalization of Religiosity

Religiosity refers to “how much an individual is involved in his or her religion. More precisely, a religiously committed person is supposed to adhere to his or her religious values, beliefs, and practices and use them in daily living” (Worthington et al., 2012).

This study adapts this definition and operationalizes religiosity as the extent of commitment of Pakistani married male Muslims to perform religious related activities. All the ten items were adopted from Worthington et al. (2012) and measured using five-point Likert-type scale (1= Not at all True of me; 2= Somewhat True of me; 3= Moderately True of me; 4= Mostly True of me; 5= Totally True of

me). “Cronbach’s alpha” score of the pilot study was 0.89 and panel of experts also endorsed the construct items, so all ten items kept and used in the final study.

Many studies (Jamaludin, 2013; Mokhlis, 2007; Mokhlis, 2008; Ouafy & Chakir, 2015; Swimberghe, Wooldridge, Ambort-Clark, & Rutherford, 2014; Swimberghe et al., 2009) also used measurement scale of Worthington et al. (2012) and found it reliable and valid construct for measuring religiosity.

3.8 Data Collection Instrument

The cross-sectional research method is most appropriate for this current study in the light of research objectives. The questionnaire was used to collect data for this study and questionnaire was developed in the light of literature review. All questionnaire instruments adopted and adapted from previous studies and relevant to current research objectives. The theory guided the questionnaire design process significantly.

To establish credentials and legitimacy, the introduction was provided to respondents which explain that present research is a project of Universiti Utara Malaysia (UUM) and information given by respondents would be used for academic purpose only and could be confidential.

The first page includes the title of the thesis, the introduction of school, university name, and logo. The second page included survey protocol (introduction and opening paragraph) and also a statement guaranteeing the privacy of the respondents. In the third page, the respondents were asked to provide some personal information on “demographic background” in terms of gender, age, education, and sect. Page 4 to 8 consist the questionnaire items for the variables mentioned previously (Appendix A).

There were two steps in filling the questionnaires. First, the respondents had to answer the screening questions which were “Are you married?” “Are you Muslim?” in order to screen the respondents. If the answer of respondents was “yes”, they were selected for the second step, which is to fill in the questionnaire. The questionnaire was divided into Part 1 Demographic Background and Part 2 Research Variables.

Part 1: Demographic Background

Demographic variables such as “age”, “education”, and “income” are frequently used for market segmentation purposes, primarily because these data are the most readily available and easy to measure among individual consumers. Literature demonstrated that individual demographic characteristics may affect consumer behavior and included in this study as control variables.

Affiliation with different school of thought is also a very important element in the context of this current study that is why sect as a demographic variable also included in this study. There are eight questions in this part, involving with their age, education level, residence, time of marriage, the number of wives, the number of children, monthly income, and sect.

Part 2: Research Variables

The study adopted and adapted measurements based on the previous research relevant to the current research context. The research model consists of eight constructs: positive feelings toward advertisements (PF), negative feelings toward advertisements (NF), religious beliefs (RB), religious leaders (RL), subjective norm (SN), attitude toward advertisements (AtAc), religiosity (REL), and behavioral intention (BI). In this study, the Likert scale was adopted for all the items. The respondents were asked to specify their responses to each question on a five-point likert-type scale.

Table 3.2

Measurement Instruments

Variables		Questions
REL	1	I often read books and magazines about my faith.
	2	I make financial contributions to my religious organization.
	3	I spend time trying to grow in understanding of my faith.
	4	Religion is especially important to me because it answers many questions about the meaning of life.
	5	My religious beliefs lie behind my whole approach to life.
	6	I enjoy spending time with others of my religious affiliation.
	7	Religious beliefs influence all my dealings in life.
	8	It is important to me to spend periods of time in private religious thought and reflection.
	9	I enjoy working in the activities of my religious affiliation.
	10	I keep well informed about my local religious group and have some influence in its decisions.
PF	1	I feel interested
	2	I feel excited
	3	I feel strong
	4	I feel enthusiastic
	5	I feel proud
	6	I feel alert
	7	I feel inspired
	8	I feel determined
	9	I feel attentive
	10	I feel active
NF	1	I feel distressed
	2	I feel upset
	3	I feel guilty
	4	I feel scared
	5	I feel hostile
	6	I feel irritable
	7	I feel ashamed
	8	I feel nervous
	9	I feel jittery
	10	I feel afraid
AtAc	1	The advertisements of condoms are very persuasive.
	2	The advertisements of condoms are objective.
	3	The advertisements of condoms are very meaningful.
	4	The advertisements of condoms are very realistic.

Table 3.2 (Continued)

Variables		Questions
	5	The advertisements of condoms are appealing to my individual values.
	6	The advertisements of condoms are appropriate.
	7	The advertisements of condoms are easy to understand.
	8	The advertisements of condoms are good.
	9	The advertisements of condoms are informative.
RB	1	My religion allows using a condom.
	2	My religion approves condom use.
	3	According to my beliefs that it is sinful to use a condom.
	4	It is wrong to use a condom to avoid or delay pregnancy.
	5	A person who uses a condom cannot be blessed by God.
RL	1	Religious leaders think that I should use a condom.
	2	When it comes to using a condom, how much religious leaders think you should use a condom?
SN	1	The people in my life whose opinions I value would approve of my use of condom.
	2	Most people who are important to me think I should use condom.
	3	Most people like me use condom.
BI	1	The people in my life whose opinions I value would approve of my use of a condom.
	2	Most people who are important to me think I should use a condom.
	3	Most people like me use a condom.

Note: REL= Religiosity, PF= Positive Feelings, NF= Negative Feelings, AtAc= Attitude, RB= Religious Beliefs, SN= Subjective Norms, RL= Religious Leaders

The Likert scale is found to be more appropriate for current research due to the nature of the respondents and the information they are required to provide. Additionally, Krosnick and Fabrigar (1997) opine that a five point likert-type scale is more reliable than higher or lower scales and a scale with no midpoint may increase the measurement error. Similarly, Dawes (2008) states that a five point likert-type scale is likely to produce better results. Based on existing literature Table 3.2 presents the adopted and adapted survey items that captured the study variables.

3.8.1 Questionnaire Language

Given that this survey will be executed in both Urdu and English languages because “Urdu” is a national language of Pakistan and English is the official language of

Pakistan, most Pakistanis have sufficient proficiency in English and can understand English questionnaire. But, there are also individual who have difficulty in reading and understanding the English language.

Researcher got data through English questionnaire. Urdu questionnaires were also used on the demand of respondents. It was, therefore, necessary to translate the questionnaire into “Urdu” and to determine that the translation would be equivalent to English. Thus, four academicians who know both English and Urdu languages very well were requested to do the translation. Double translation is considered the most appropriate one for this study.

After finalizing questionnaire and with the consent of supervisors, English questionnaire was translated into the Urdu language by two academicians who teach in the English department, University of Sargodha, Pakistan and they also know both English and Urdu languages very well. Then, Urdu translation of questionnaire was given to two other Assistant Professors of English in University of Sargodha, Pakistan and requested them to translate into the English Language. After getting English translations of the questionnaire, it was compared with original one. Noted the difference between two English questionnaires (1 original and 2 translated) again discussed with the professors and finalized the Urdu translation (Appendix B).

3.9 Data Analysis

After collecting data, data was stored in SPSS software version 17.0 and it was coded by assigning numerical symbols. Statistical programs (SPSS and Smart PLS) were used to examine the data. In this study, “descriptive statistics” and “inferential statistics” were employed to analyze the data. Data analysis was separated into three stages. The first stage was “descriptive statistics” that include a demographic

description of the respondents and also include frequencies and percentages (Saunders et al., 2009).

The second stage of “data screening” was completed to identify data entry errors and inspect how appropriately data fulfill the requirements of the statistical assumptions which involve “Descriptive Statistics” of variables, “Missing Data”, “Treatment of Outlier”, “Normality”, “Homoscedasticity”, “Multicollinearity”, “Factor Analysis”, and “Reliability”. Lastly, the third stage was analyzing data by SEM by using Smart-PLS (2.0) which also includes construct validity.

PLS-SEM has been demonstrated to be a superior model that performs estimations better than the first generation and other covariance based regression models for assessing mediation and moderation. Specifically, based on the arguments for choosing a suitable technique to estimate SEM, PLS-SEM is adopted for present study due to the mediation and moderation tests.

According to rules of thumb based on Hair et al (2012), if the research is exploratory or an extension of an existing structural theory and/or if the objective of the study is to determine key target constructs or identify key “drives” constructs, then PLS-SEM is recommended. In this light of thumb rules, PLS-SEM is most appropriate for this present study because three of this study’s objectives are related to predicting key target constructs (AtAc and BI). In addition, the goal of this research is to identify the factors that drive Muslims’ intention to use a condom.

This research is exploratory in nature since no research has examined the effect of religious factors on married male Muslims’ intention to use condoms with the moderating role of religiosity before. So, this research will also extend the existing

TPB by including more constructs (PF, NF, AtAc, RB, RL and religiosity). In this respect and rules of thumb based on Hair et al (2012) indicate that PLS-SEM is most suitable for current study.

Particularly, PLS-SEM, as a multivariate analysis method, can be applied in marketing communication (advertising) and other social sciences research. Additionally, compared to other covariance based techniques, PLS-SEM has no restrictions in terms of the interaction technique used in moderation test; therefore, it is a feasible alternative for testing moderation effect (Chin, Marcolin, & Newsted, 2003; Vinzi et al., 2010).

Lastly, PLS-SEM allows for complex models that include chains of effects, such as mediation and other more complex relationships (Lowry & Gaskin, 2014). Therefore, this study used SmartPLS v2.0 (Ringle, Wande, & Becker, 2016b) to determine the outer model (“reliability”, “convergent validity”, and “discriminant validity”) and inner model (significance of the “path coefficients”, “coefficient determination”, the “effect size” and “predictive relevance”).

3.9.1 Reliability and Validity Test of the Measures

In order to ensure goodness of the measures of the adopted and adapted items, validity and reliability tests were conducted on the data. The items adopted and adapted to measure concepts must be correctly measuring the variable and actually measuring the concept that is to be measured. Reliability measures the stability and consistency of the adopted and adapted measurement in measuring the concept (Cavana et al., 2001; Hair et al., 2010).

According to Hair et al. (2013), Hulland (1999) and Ramayah, Lee, and In (2011) “reliability and validity are the two main criteria used in PLS-SEM analysis to evaluate the outer model”. The conclusion about the nature of the relationship among constructs (inner model) depends on the reliability and validity of the measures. The suitability of the outer model can be assessed by looking at (1) individual item reliabilities, i.e., “indicator reliability” and “internal consistency reliability” using “composite reliability” (CR); (2) “convergent validity” of the measures associated with individual constructs using “Average Variance Extracted” (AVE); and (3) “discriminant validity” using “Fornell-Larcker criterion” and the indicator’s outer loadings.

To begin with, internal consistency usually measures the consistency of result between items of the same test. It measures whether the proposed items measuring the construct are producing similar scores (Hair et al., 2013). Therefore, in this study, internal consistency reliability was assessed by examining CR.

According to Hair et al. (2013), unlike Cronbach’s alpha, CR does not assume an equal indicator loading of the construct. CR varies between 0 and 1; the threshold value should not be lower than 0.60 (Henseler et al., 2009) but the value from 0.70 and above is most desirable (Hair et al., 2012). Accordingly, CR value between 0.6 and 0.7 indicates average internal consistency, while a value between 0.70 and 0.90 is regarded as more adequate (Nunnally & Bernstein, 1994).

Next is “convergent validity”, which refers to “the extent to which measures of the same constructs that are theoretically related to each other are related” (Henseler et al., 2009). Hence, it shows the degree of correlation among the measures of the same

construct (Hair et al., 2013). With regards to identifying an element of convergence in the measurements of the construct, AVE is used with a threshold value of 0.50 and above (Hair et al., 2012; Henseler et al., 2009). AVE value of 0.50 indicates adequate “convergent validity”. In other words, latent construct explains half of the variance of its indicators indicates adequate convergent validity (Hair et al., 2013).

Then, “discriminant validity” was considered, which concerns with the extent to which one construct is actually different from another construct. In other words, the measures of constructs that are theoretically not related to each other are actually not related to each other (Churchil, 1979; Hair et al., 2013). The most conventional approach in assessing “discriminant validity” is “Fornell-Larcker criterion” (Hair et al., 2013).

Others include cross-loading examination method, which is considered more liberal since it is likely to have more constructs exhibiting “discriminant validity”. “Discriminant validity” is established when the value of the square root of AVE of each construct is higher than the construct’s highest correlation with any other latent construct (Hair et al., 2013; Henseler et al., 2009).

3.9.2 Mediation Analysis

Mediation analysis measures the indirect effect of the independent variable on the dependent variable via an intervening variable. However, Preacher and Hayes (2008) observe that the techniques for evaluating mediation are numerous, which include: “Causal steps strategy” or “serial approach” (Hoyle & Robinson, 2004), which also refers to the four conditions of Baron and Kenny (Baron & Kenny, 1986). Other approaches for mediation analysis include product of “coefficient method” or “Sobel test” (Sobel, 1982); distribution of the product approach (MacKinnon, Fairchild, &

Fritz, 2007; MacKinnon, Fritz, Williams, & Lockwood, 2007; Mackinnon, Lockwood, & Williams, 2004); and bootstrapping approach (Hayes, 2009; Preacher & Hayes, 2004). However, the most recent mediation analysis approach is the bootstrapping method, where the bootstrapping produces an empirical representation of the distribution of the sample of the indirect effect (Hayes, 2009; Rucker, Preacher, Tormala, & Petty, 2011).

The bootstrapping method starts with estimating the path model of a direct relationship between the independent variables and the dependent variable without the mediator variable. These path models include the path coefficients and t-values using PLS-SEM algorithm and bootstrapping procedure, respectively (Hair et al., 2013). In the second stage, the path model is estimated with the mediator variable. The focus is on whether the independent variables and the mediator relationship and mediator and dependent variable relationship are significant. This is necessary but not sufficient to conclude mediation effect. Lastly, the product of the two significant path coefficients is divided by the standard error of the product ($\frac{axb}{S_{ab}}$) to examine the significance of the indirect effect.

The justification and advantages of bootstrapping method to test mediation have been highlighted by several studies such as Hair et al (2013), Hayes (2012), Hayes and Preacher (2010), Preacher and Hayes (2008) and Zhao et al (2010). For instance, the four conditions of Baron and Kenny (1986) fail to involve the use of standard errors (Hayes & Preacher, 2010).

The Sobel test needs the assumption of normal sample distribution of the indirect effect. However, the sampling distribution of the independent variables' effect on the

mediator and the mediator's effect on the dependent variable is asymmetric (Preacher & Hayes, 2008). The distribution of the product strategy is a little difficult to use without the aid of tables and requires some assumptions of the normal sampling distribution (Hayes, 2009).

Shrout and Bolger (2002) argue that bootstrapping methods could be used to take care of the aforementioned flaws as it allows the distribution of the indirect effect to be tested empirically. Furthermore, Zhao et al. (2010) argue that bootstrapping approach solves these problems by generating an empirical sampling distribution ($a \times b$). In addition, Hayes and Preacher (2010) and Preacher and Hayes (2008) conclude that the main advantage of the bootstrapping approach is that it does not require any assumptions about the sampling distributions of the indirect effect or its product.

In other words, the confidence interval in the bootstrapping method can be asymmetrical rather than at regular confidence intervals in other methods. This is because they are based on an empirical estimation of the sampling distribution of the indirect effect, unlike other methods that assume normal sampling distribution. Similarly, the bootstrapping result provides interval estimate of a population parameter that cannot be obtained by using other mediation tests (Lockwood & MacKinnon, 1998).

Knowing the advantage of bootstrapping method over other methods, Hair et al. (2013) and Hayes and Preacher (2010) suggest testing the significance of the mediation using bootstrapping methods.

3.9.3 Moderation Analysis

Vinzi et al. (2010) stated that there are three steps to test moderation, firstly determine only the main influences of the independent variables on the dependent variable; secondly, reexamine the influences of independent variables on dependent variable by including the moderator; and lastly, include the interaction terms, i.e., the multiplication of independent variables by the moderator variable. The product of the indicators of the variables is used to reflect the latent interaction variables (Chin et al., 2003). Hence, the moderating effect holds only when these interaction terms are significant (Hair et al., 2013).

3.9.4 Assessment of Effect Size (f^2)

Having assessed the coefficient of determination of the endogenous constructs (attitude toward advertisements of condoms and intention to use a condom), the next criterion assesses the effect size (f^2) as suggested by Hair et al. (2013). Effect size is the difference in R^2 between the main effects when the particular exogenous construct is in the model and when it is omitted from the model. This is done purposely to evaluate whether the omitted exogenous construct has a substantial impact on the endogenous variables (Hair et al., 2013). The formula below is used to calculate the effect size for the exogenous construct, where 0.02, 0.15, and 0.35 have been proposed as small, moderate and large effects, respectively (Cohen, 1988). However, Chin et al. (2003), stress that even the tiniest strength of f^2 should be considered as it can influence the endogenous variables.

$$f^2 = \frac{R^2 \text{ Included} - R^2 \text{ Excluded}}{1 - R^2 \text{ Included}}$$

3.9.5 Assessment of Predictive Relevance (Q^2)

Another assessment of the structural model is the model's predictive relevance ability. The predictive relevance can be assessed using Stone–Geisser criterion, which assumes that an inner model must be able to provide evidence of prediction of the endogenous latent construct's indicators (Henseler et al., 2009). Hence, predictive relevance Q^2 assessment can be carried out using Stone-Geisser's Q^2 test which can be measured using blindfolding procedures (Hair et al., 2013; Henseler et al., 2009). Therefore, this study used Stone-Geisser test to assess the Q^2 , through the blindfolding procedure to obtain the cross-validated redundancy measure for endogenous latent construct (Hair et al., 2013).

3.10 Pilot/Preliminary Test

Before using the English and Urdu versions of the questionnaire in the main survey, a pilot study was conducted first to ensure proper translation of the questionnaire and to identify confusion or misinterpretation so they can be avoided in the main survey. After finalizing Urdu questionnaire, 60 copies of the questionnaire (30 in English Language and 30 in the Urdu Language) were printed. In most pilot tests, the sample is generally small (Fink, 2003), although it is usual to increase it to 100 responses (Dillman, 2007).

Usable data from 50 Pakistani male married Muslims was collected. Noted all the confusions which were faced by respondents and they also pointed some minor mistakes and also gave some comments and suggestions for improving questionnaire after that all the errors were fixed. After completing data collection from 50 respondents, data was entered into SPSS.

3.10.1 Reliability

Different types of reliability test are used. However, the most popular and applied method to test the “inter-item” consistency and reliability is the “Cronbach’s alpha coefficient” (Sekaran & Bougie, 2010). It indicates the consistency of respondents’ answers. After running reliability test using SPSS v17 for Windows, it was found that all the measures had a high-reliability standard ranging from 0.74 to 0.94. According to Hair et al. (2010) Sekaran and Bougie, (2010) score of “Cronbach’s alpha coefficient” 0.60 is considered an average reliability, while an “alpha score” of 0.70 or above indicates that the instrument has a high-reliability standard.

Table 3.3

Reliability Test

	Constructs	Number of Items	Cronbach's Alpha
1	REL	10	0.89
2	PF	10	0.91
3	NF	10	0.89
4	AtAc	9	0.86
5	RB	5	0.74
6	RL	2	0.88
7	SN	3	0.89
8	BI	3	0.94

Note: REL= Religiosity, PF= Positive Feelings, NF= Negative Feelings, AtAc= Attitude, RB= Religious Beliefs, SN= Subjective Norms, RL= Religious Leaders BI= Intention

3.10.2 Validity

For pilot study “convergent validity” was assessed by examining AVE values. Results in Table 3.4 show that AVE value of all the constructs exceed the threshold of 0.50 (Hair et al., 2012; Henseler et al., 2009). The result indicates that AVE values range from 0.50 to 0.89, so it can be concluded that convergent validity of pilot study is established.

Table 3.4

Convergent Validity

Variables	AVE
Attitude toward Advertisements (AtAc)	0.52
Behavioral Intention (BI)	0.89
Negative Feelings toward Advertisements (NF)	0.51
Positive Feelings toward Advertisements (PF)	0.55
Religious Beliefs (RB)	0.55
Religiosity (REL)	0.50
Religious Leaders (RL)	0.89
Subjective Norms (SN)	0.82

Table 3.5 presents the findings of Fornell-Larcker Criterion assessment with the square root of the constructs. The square root of “AVE” in bold is greater than its highest construct’s correlation with any other constructs (Hair et al., 2012; Henseler et al., 2009). Thus, it is concluded that “discriminant validity” of the pilot study has also been established.

Table 3.5

Discriminant Validity

Variables	AtAc	BI	NF	PF	RB	REL	RL	SN
AtAc	0.72							
BI	0.42	0.94						
NF	-0.28	-0.20	0.71					
PF	0.41	0.43	0.23	0.74				
RB	0.11	0.51	-0.33	0.14	0.74			
REL	-0.27	-0.39	0.32	-0.08	-0.11	0.71		
RL	-0.12	-0.13	0.19	0.09	0.18	0.30	0.94	
SN	0.19	0.47	-0.25	0.30	0.51	-0.21	0.26	0.91

Note: REL= Religiosity, PF= Positive Feelings, NF= Negative Feelings, AtAc= Attitude, RB= Religious Beliefs, SN= Subjective Norms, RL= Religious Leaders BI= Intention

To ensure how well an instrument measures what it is purported to measure, content/face validity was also conducted in this study. Consultations were made with

a small sample of respondents and/or a panel of experts to make a judgment on the appropriateness of items chosen to measure the construct. Experts included senior lecturers, associate professors and professors in the School of Multimedia Technology and Communication, Universiti Utara Malaysia, and University of Sargodha, Pakistan.

Further, a few Ph.D. students who are acquainted with the environmental context of the study were also consulted to test the clarity of the study instrument. Additionally, some professionals from advertising field and religious leaders in Pakistan were also consulted for their input. On account of this, some items were reworded appropriately to measure the construct and also to be understood by the potential respondents. Within three weeks in the month of December 2015, this process was completed. After taking into account the observations of experts, the researcher adapted an improved version of the instrument, which was administered for the pilot study.

3.11 Chapter Summary

This chapter presents all the research design. The study design is a cross-sectional, used for a structured questionnaire. The first section of this chapter includes research design, population, unit of analysis, sampling technique, and sample size. Later, the operationalization of variables, data collection instrument discussed in detail. Furthermore, the chapter includes data analysis, PLS-SEM as a method for data analysis using SPSS v17 and SmartPLS to conduct preliminary data analysis, descriptive statistics, measurement model (reliability and validity tests), and structural model evaluation was highlighted. The final part of the chapter includes pilot/preliminary test and results of reliability and validity of pilot study were reported.

CHAPTER FOUR

FINDINGS

4.1 Introduction

The main objective of this chapter is to provide research results, which include demographics using descriptive statistics, reliability, and validity, as well as results of the hypotheses tests. This chapter presents the findings of the research based on the data collected from respondents of Pakistan.

In detail, this chapter contains the following sections: Firstly, exploratory data analysis, profile of the respondents and exploratory factor analysis are presented; secondly, the results of tests for “reliability” and “validity” of the scales are assessed and presented which is the “measurement model”; and finally, the results of the testing of hypotheses, “coefficient determination”, the “effect size” and “predictive relevance” are examined and reported.

4.2 Exploratory Data Analysis (EDA)

4.2.1 Response Rate

The data used for this research was collected from male married Muslims of Pakistan. A total of 235 respondents were approached to collect personally. Firstly, respondents were connected through phone calls, SMS and personal visits for an appointment. Secondly, the researcher visited 235 respondents personally. In this study, questionnaires were personally administered, whereby the questionnaires were accompanied with a pen as a gift. Apart from this, free consultations were provided to further help in the quickening completion of the questionnaires.

Because of these efforts, 220 questionnaires were filled out of 235 questionnaires, 15 respondents refused to fill the questionnaire because of a sensitive issue.

Consequently, this makes the response rate of 93.62%; however, out of the 220 responses obtained, 7 questionnaires were found incomplete and were excluded from this study, only 213 questionnaires were used for further analysis making a valid response rate of 90.64%.

Table 4.1

Summary of Response Rate

Response	Total	Percentage
Total Survey Instrument Calls	235	100%
Total of Non-Response	15	6.38%
Less: Unusable Response	7	2.98%
Total Usable Response	213	90.64%

4.2.2 Data Screening

Data screening is important to improve the statistical methods in the data analysis (Tabachnick & Fidell, 2007). Before starting the data analysis data was screened to confirm the accuracy of the collected data. This was done by proofreading the originally collected data by comparing with the computerized data file.

Counting on the negative effects of missing values in the analysis, the researcher took protective action during data collection to reduce the occurrence of missing data. Upon receipt of the completed questionnaires, the researcher quickly checked by ensuring that all questions were answered appropriately. The attention of the respondents was drawn if a question(s) was/were ignored and they were asked to kindly complete filling the questionnaire accurately.

According to Hair et al. (2013), missing values should be replaced using “mean” when there are less than 5% missing values per item. In this study, missing value analysis indicated none of the indicators had 5% of missing values; it ranged from

0.2% to 1.5%. Hence, missing values were replaced through SPSS 17 using mean replacement.

Table 4.2

Descriptive statistics for all Items and Constructs

Constructs	Minimum	Maximum	Mean	Standard Deviation
Religiosity	1	5	3.04	.809
REL 1	1	5	2.97	1.148
REL 2	1	5	2.25	1.094
REL 3	1	5	3.00	1.073
REL 4	1	5	3.96	1.243
REL 5	1	5	3.54	1.262
REL 6	1	5	3.21	1.316
REL 7	1	5	3.36	1.238
REL 8	1	5	3.13	1.276
REL 9	1	5	2.76	1.147
REL 10	1	5	2.23	1.139
Positive Feelings	1	5	2.09	.822
PF1	1	5	2.24	1.137
PF2	1	5	1.97	1.110
PF3	1	5	2.01	1.144
PF4	1	5	2.07	1.078
PF5	1	5	2.08	1.059
PF6	1	5	2.11	1.134
PF7	1	5	1.57	.992
PF8	1	5	2.21	1.152
PF9	1	5	2.31	1.261
PF10	1	5	2.31	1.116
Negative Feelings	1	5	2.14	.921
NF1	1	5	2.47	1.250
NF2	1	5	2.04	1.109
NF3	1	5	2.00	1.146
NF4	1	5	2.14	1.194
NF5	1	5	2.25	1.302
NF6	1	5	2.46	1.336

Table 4.2 (Continued)

Constructs	Minimum	Maximum	Mean	Standard Deviation
NF7	1	5	2.07	1.120
NF8	1	5	2.12	1.166
NF9	1	5	1.95	1.197
NF10	1	5	1.90	1.092
Attitude	1	5	2.60	.791
AtAc1	1	5	2.41	1.059
AtAc2	1	5	3.05	1.154
AtAc3	1	5	2.28	1.010
AtAc4	1	5	2.79	1.170
AtAc5	1	5	2.71	1.090
AtAc6	1	5	2.48	1.029
AtAc7	1	5	2.78	1.138
AtAc8	1	5	2.55	1.085
AtAc9	1	5	2.35	1.018
Religious Beliefs	1	5	3.28	.831
RB1	1	5	2.62	1.199
RB2	1	5	2.63	1.186
RB3	1	5	3.69	1.156
RB4	1	5	3.65	1.171
RB5	1	5	3.79	1.213
Subjective Norms	1	5	3.60	1.056
SN1	1	5	3.68	1.212
SN2	1	5	3.66	1.152
SN3	1	5	3.46	1.250
Religious Leaders	1	5	2.12	.965
RL1	1	5	2.17	1.000
RL2	1	5	2.06	1.028
Intention	1	5	2.76	1.073
BI1	1	5	2.74	1.150
BI2	1	5	2.73	1.153
BI3	1	5	2.81	1.133

After ensuring that data is free from missing values and, the descriptive statistics for all the eight key constructs were performed using the SPSS 17.0 and the results are presented in Table 4.2. This table details the “minimum” “maximum” “mean” and

“standard deviations” of the descriptive statistics of the questionnaire items and constructs.

The results of means and standard deviations were used to assess the accuracy of the data input. It was found that there were no out-of-range values based on the close checking of the responses. All responses were within the plausible 5-point Likert scale. As for demographic factors, it was found that all responses were also within the plausible range.

4.2.3 Outliers and Normality

In line with the suggestion of Tabachnick and Fidell (2013), in this study, Mahalanobis D^2 measure was employed to identify and deal with multivariate outliers. Additionally, treating multivariate outliers will take care of univariate outliers. However, treating univariate outliers will not necessarily take care of multivariate outliers (Hair et al., 2010).

Hence, Mahalanobis D^2 was calculated using linear regression methods in IBM SPSS v17, followed by the computation of the Chi-square value. Given that 52 items were used, 52 represent the degree of freedom in the Chi-square table with $p < 0.001$, so the criterion is 89.27 (Tabachnick & Fidell, 2013). This means that any case with a Mahalanobis D^2 value of 89.27 and above is a multivariate outlier and should be removed. Hence, cases with a value of 89.27 and above were removed from further analysis.

Multivariate outliers were identified by computing the “Mahalanobis Distance”. A total of 14 respondents were deleted (Table 4.3) because the “Mahalanobis Distance”

values were higher than the upper critical value of “Chi-Square distribution” with 52 degrees of freedom.

Table 4.3

Deleted Cases after Analyses of Multivariate Outliers

Number	Observation Cases	Mahalanobis D-Square
1	23	101.53018
2	30	89.35413
3	41	123.70337
4	69	108.55583
5	73	93.43231
6	84	103.57104
7	85	93.62867
8	90	105.49514
9	128	96.94921
10	130	90.72707
11	151	90.22701
12	161	89.63419
13	191	89.95629
14	202	98.54539

PLS-SEM is a non-parametric statistical method and does not make assumptions of normality of data, but it is important to check the normality because extremely non-normal data could be a problem in evaluating the parameters and the standard errors may be inflated from bootstrapping. To check the normality, i.e., assessing possible deviation from normality and the shape of the distributions, this study applied statistical method of Skewness and Kurtosis (Curran, West, & Finch, 1996; Hair et al., 2010; Tabachnick & Fidell, 2013; West, Finch, & Curran, 1995).

According to Curran et al. (1996) and West et al. (1995) “Skewness values should be less than 2 and Kurtosis values should be less than 7”. Additionally, following similar argument Kline (2011) states “the absolute value of Skewness greater than 3 and Kurtosis value greater than 10 may indicate a problem, and values above 20 may

indicate a more serious problem”. Based on this recommendation, the absolute values of the Skewness and Kurtosis of all the items in this study are within the acceptable range of < 2 and < 7 , respectively (Table 4.4).

Table 4.4

Distributional Characteristics Testing for Normality

Constructs	Skewness	Std. Error of Skewness	Kurtosis	Std. Error of Kurtosis
Religiosity				
REL1	-.011	.172	-.720	.343
REL2	.573	.172	-.540	.343
REL3	-.124	.172	-.690	.343
REL4	-.897	.172	-.432	.343
REL5	-.413	.172	-.923	.343
REL6	-.128	.172	-1.139	.343
REL7	-.336	.172	-.876	.343
REL8	-.100	.172	-1.018	.343
REL9	.221	.172	-.833	.343
REL10	.603	.172	-.614	.343
Positive Feelings				
PF1	.504	.172	-.778	.343
PF2	.889	.172	-.178	.343
PF3	.809	.172	-.447	.343
PF4	.748	.172	-.144	.343
PF5	.700	.172	-.316	.343
PF6	.671	.172	-.660	.343
PF7	1.801	.172	2.452	.343
PF8	.531	.172	-.877	.343
PF9	.601	.172	-.699	.343
PF10	.482	.172	-.736	.343
Negative Feelings				
NF1	.470	.172	-.727	.343
NF2	.794	.172	-.229	.343
NF3	.956	.172	-.123	.343
NF4	.751	.172	-.513	.343
NF5	.703	.172	-.698	.343
NF6	.503	.172	-.979	.343
NF7	.699	.172	-.579	.343
NF8	.806	.172	-.251	.343
NF9	.991	.172	-.216	.343
NF10	1.025	.172	.050	.343

Table 4.4 (Continued)

Constructs	Skewness	Std. Error of Skewness	Kurtosis	Std. Error of Kurtosis
Attitude				
AtAc1	.234	.172	-.859	.343
AtAc2	-.238	.172	-.864	.343
AtAc3	.285	.172	-.762	.343
AtAc4	-.021	.172	-.987	.343
AtAc5	-.014	.172	-.806	.343
AtAc6	.160	.172	-.677	.343
AtAc7	-.055	.172	-1.006	.343
AtAc8	.150	.172	-.777	.343
AtAc9	.162	.172	-.969	.343
Religious Beliefs				
RB1	.159	.172	-.924	.343
RB2	.150	.172	-.867	.343
RB3	-.636	.172	-.366	.343
RB4	-.715	.172	-.178	.343
RB5	-.892	.172	-.025	.343
Subjective Norms				
SN1	-.676	.172	-.379	.343
SN2	-.643	.172	-.303	.343
SN3	-.513	.172	-.689	.343
Religious Leaders				
RL1	.568	.172	-.194	.343
RL2	.780	.172	-.039	.343
Intention				
BI1	.113	.172	-.721	.343
BI2	.068	.172	-.743	.343
BI3	-.007	.172	-.724	.343

4.2.4 Linearity

To test this assumption, this thesis uses scatterplots to see whether there is a linear relation among the dependent and independent variables. Positive Feelings (PF), Attitude toward Advertisements (AtAc), Religious Beliefs (BF), Religious Leaders (RL) and Subjective Norm (SN) have positive linear relationships with behavioral intentions (BI), while Negative Feelings (NF) has negative relationship with behavioral intention (BI). Scatterplots also show that Positive Feelings (PF) and Negative Feelings (NF) have positive relationship with Attitude toward Advertisements (AtAc). Therefore, this study meets the assumption of linearity.

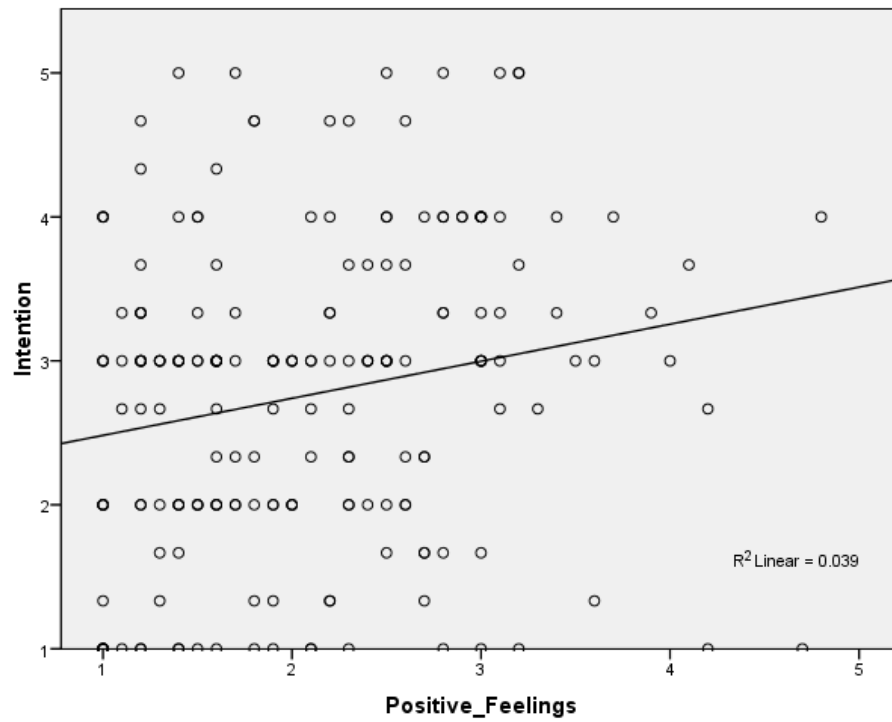


Figure 4.1. Linearity (Positive Feelings and Intention)

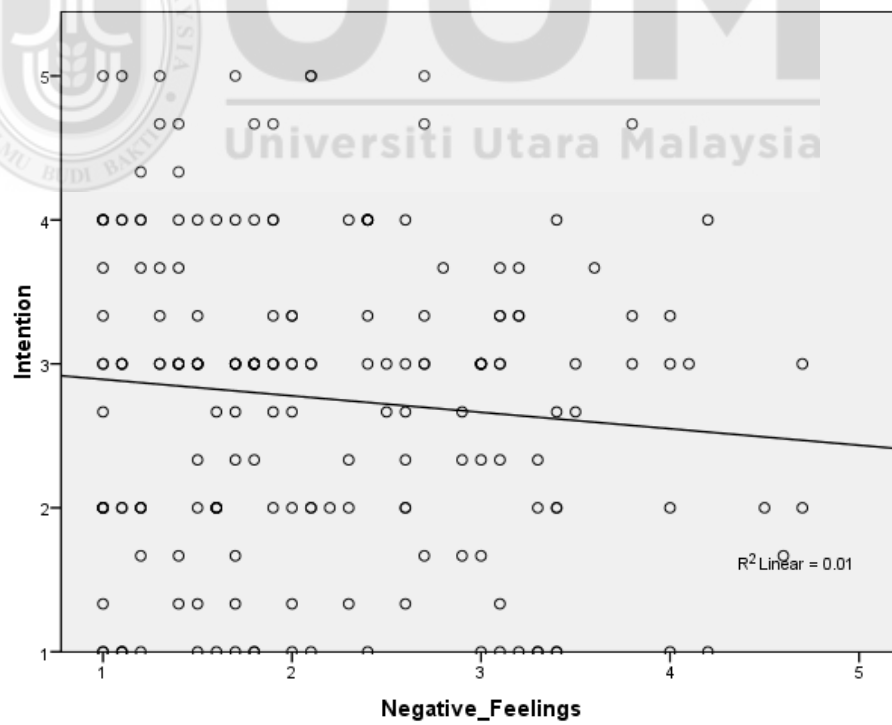


Figure 4.2. Linearity (Negative Feelings and Intention)

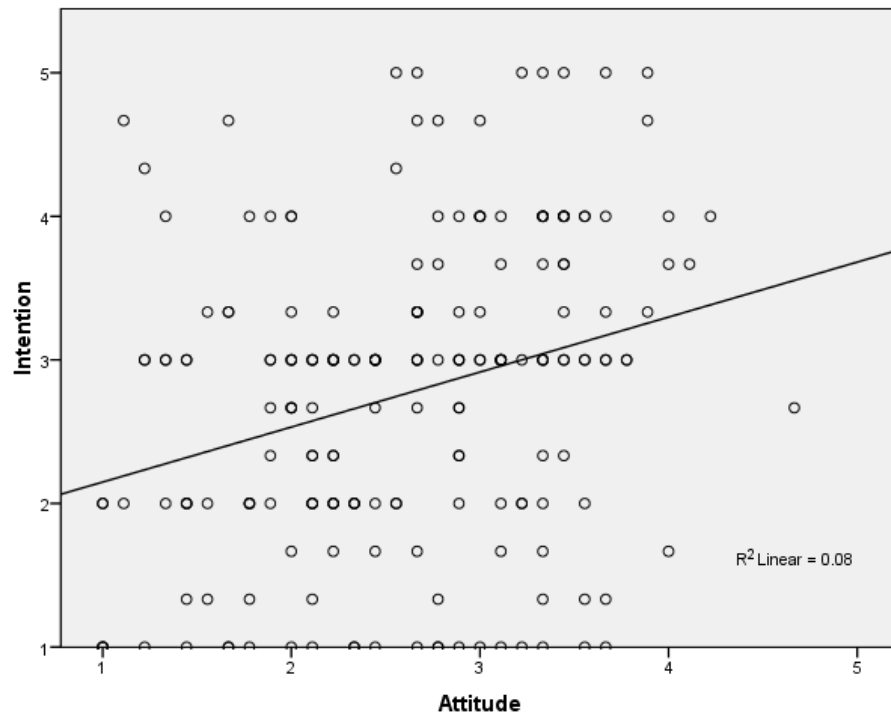


Figure 4.3. Linearity (Attitude and Intention)

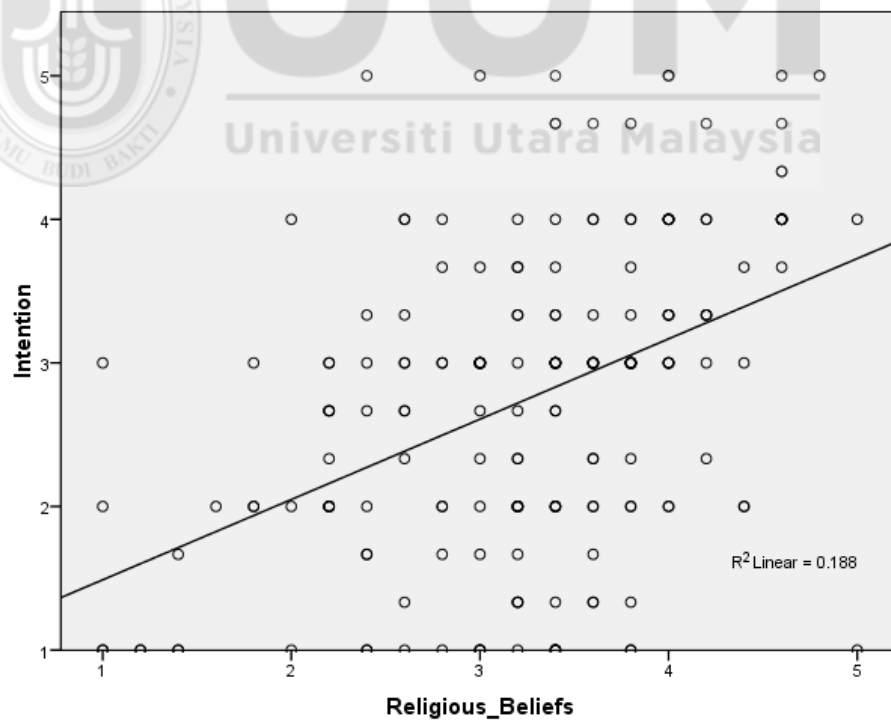


Figure 4.4. Linearity (Religious Beliefs and Intention)

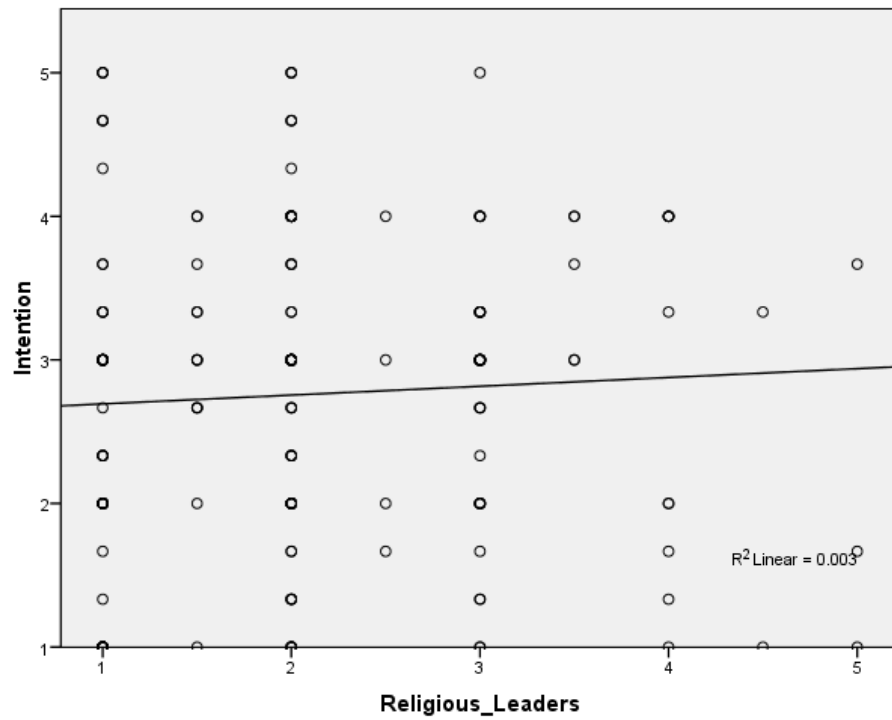


Figure 4.5. Linearity (Religious Leaders and Intention)

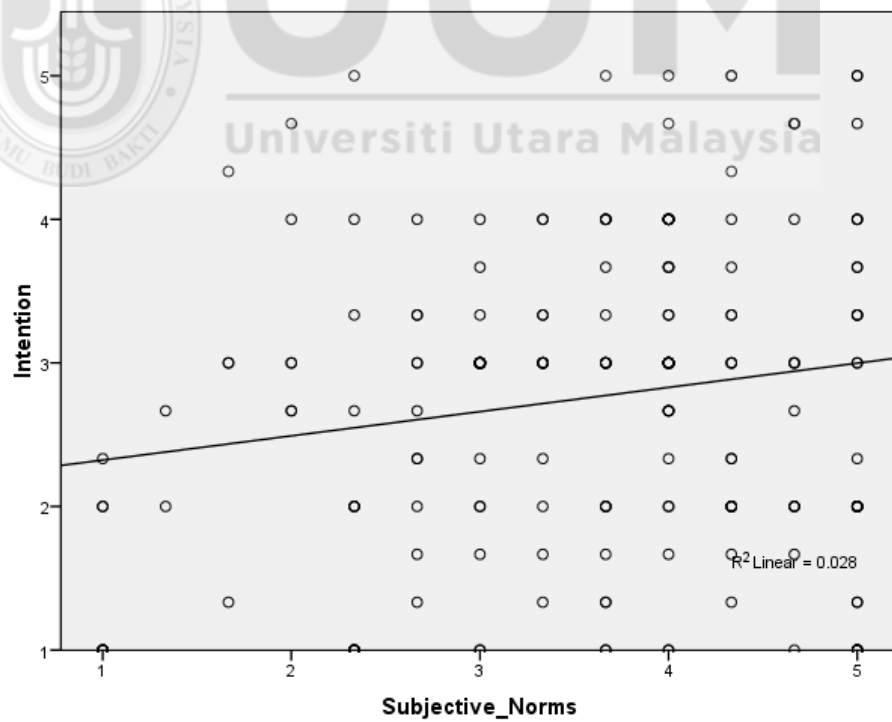


Figure 4.6. Linearity (Subjective Norm and Intention)

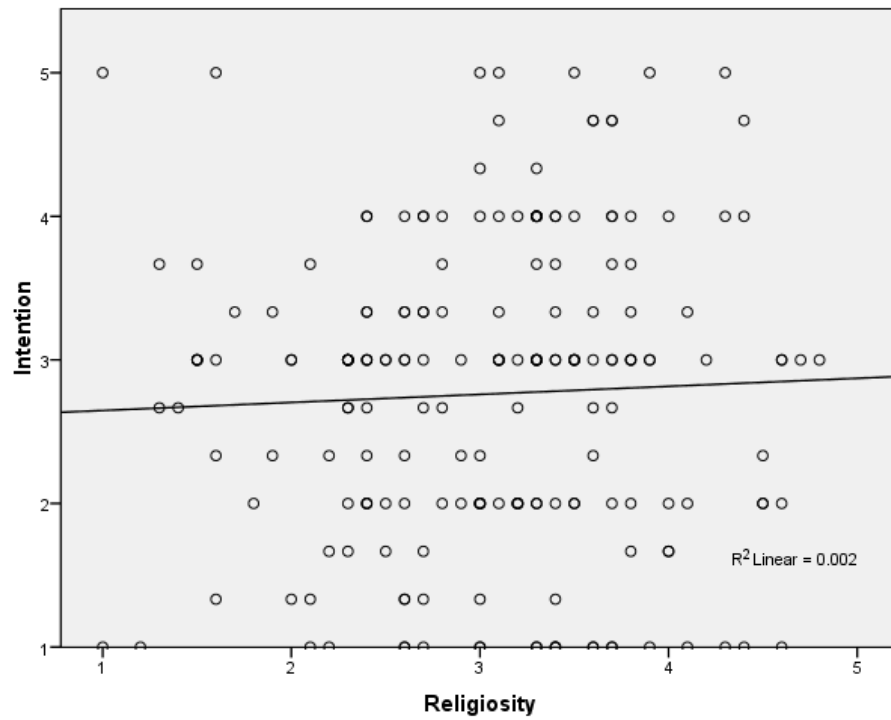


Figure 4.7. Linearity (Religiosity and Intention)

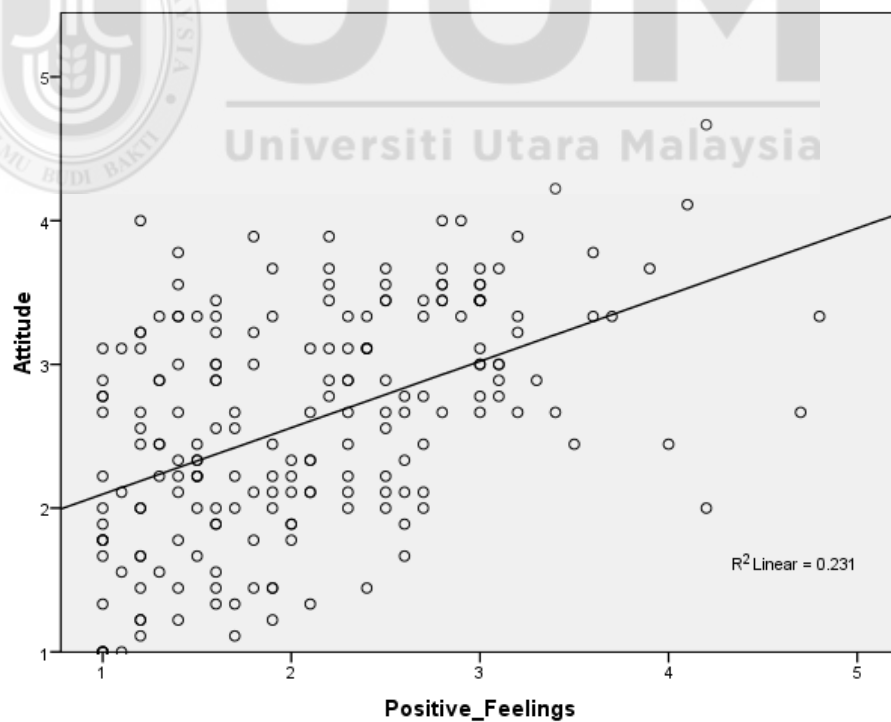


Figure 4.8. Linearity (Positive Feelings and Attitude)

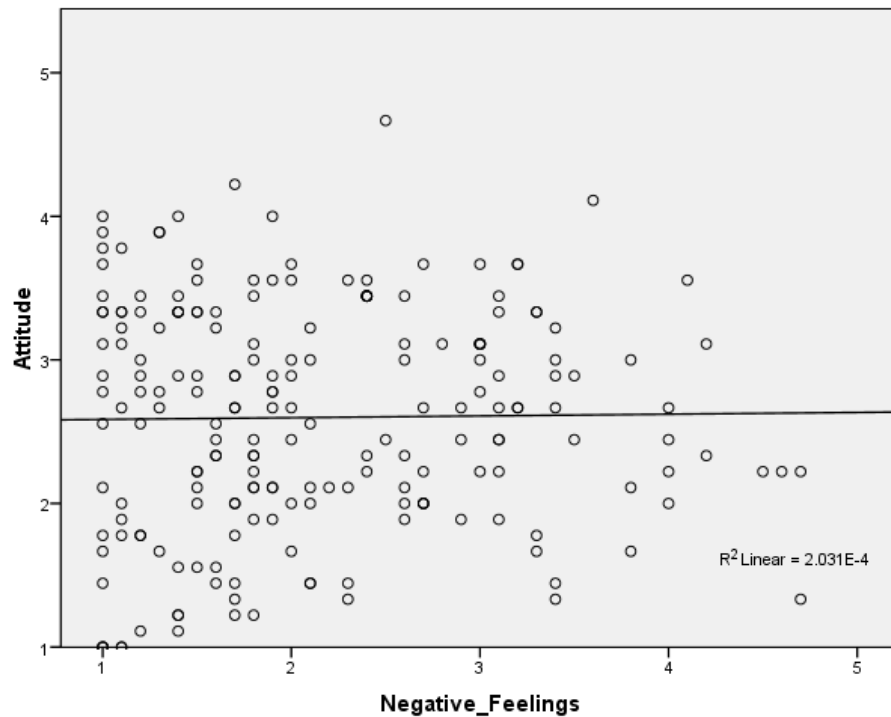


Figure 4.9. Linearity (Negative Feelings and Attitude)

4.2.5 Multicollinearity

The correlation matrix of the independent variables was examined to find out if there is any indication of high correlations among the variables. According to Hair et al. (2010) and Pallant (2010), multicollinearity exists when the correlation between independent variables is 0.9 and higher. However, Pallant (2010), suggests a correlation value above 0.7 as the threshold for multicollinearity among independent variables. The result presented that none of the exogenous variables is highly correlated with any other exogenous variable. Table 4.5 shows that the correlation values are well below the threshold of 0.7 and higher. It is therefore concluded that there is no problem of high correlation among the variables.

Table 4.5

Correlations among the Exogenous Variables

Variables	REL	PF	NF	AtAc	RB	SN	RL
REL	1						
PF	.136	1					
NF	.247	.451	1				
AtAc	-.031	.480	.014	1			
RB	-.041	.006	-.332	.045	1		
SN	.060	.036	-.005	-.245	.188	1	
RL	.122	.154	.107	.121	.229	.018	1

Note: REL= Religiosity, PF= Positive Feelings, NF= Negative Feelings, AtAc= Attitude, RB= Religious Beliefs, SN= Subjective Norms, RL= Religious Leaders

Table 4.6

Multicollinearity Test based on Tolerance and VIF Values

Constructs	Tolerance	VIF
REL	.924	1.082
PF	.534	1.873
NF	.603	1.660
AtAc	.641	1.561
RB	.767	1.303
SN	.866	1.155
RL	.890	1.123

Further, when “multicollinearity” between variables is high, the standard error of the regression coefficient increases; so the statistical significance of these coefficients becomes less reliable. The most reliable statistical test of multicollinearity is an examination of tolerance and Variance Inflation Factor (VIF) with the thresholds of more than 0.1 and less than 10 respectively (Hair et al., 2010; Pallant, 2010). Therefore, in this study, multicollinearity was tested first by examining correlation matrix and secondly, by tolerance and VIF level for the independent variables.

4.2.5 Homoscedasticity

To test this assumption, this thesis looks at the scatterplot of the variables. This scatterplot is developed by a graph of the *ZRESID on the Y-axis and *ZPRED on the X-axis. Figure 4.10 was included as part of the check for homoscedasticity. The fitted line in the scatterplot appeared flat, which meant that the variance of residuals was constant. Therefore, the assumption of homoscedasticity was met.

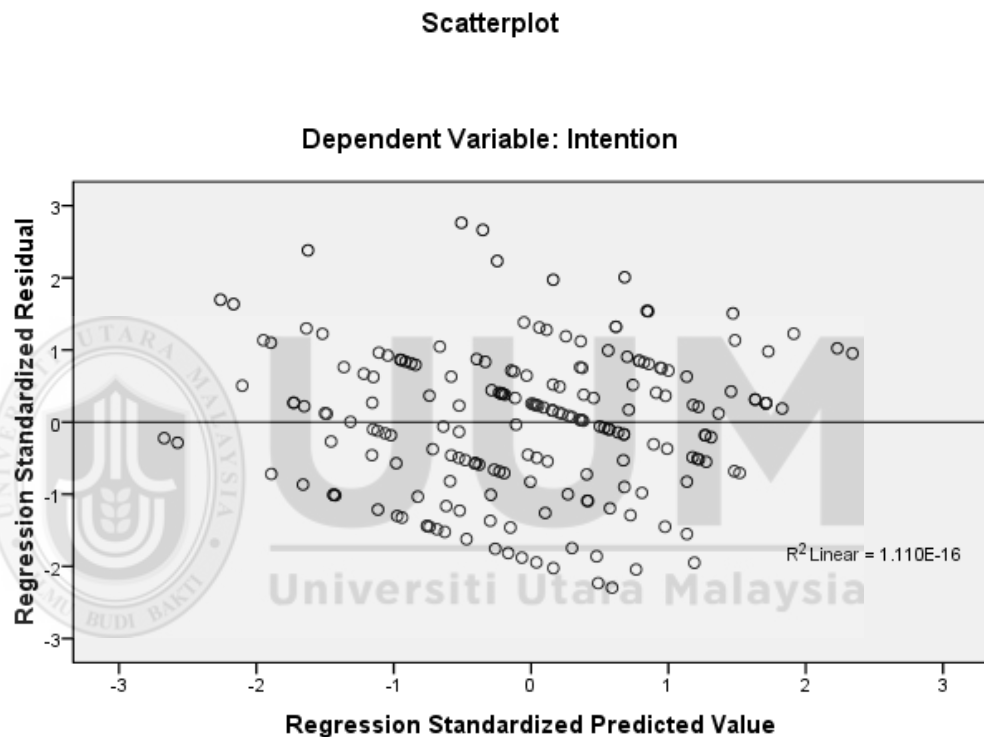


Figure 4.10. Scatterplot

4.3 Profile of the Respondents

Respondents' characteristics include eight items in this research: (1) Age, (2) Education, (3) Residence, (4) Time of Marriage, (5) Number of Wives, (6) Number of Children, (7) Monthly Income, (8) Sect. Table 4.7 presents the findings obtained after analyzing demographic variables. The frequency and percentage for each variable are listed according to the survey categories in the table.

Table 4.7

Analyzing Results of Demographic Variables

Categories	Frequency	Percent
Age		
Up to 30 Years	101	47.42
More than 30 Years	112	52.58
Education		
Up to Matric	26	12.21
Intermediate to Bachelor	45	21.13
Master or Above	142	66.67
Residence		
Urban	166	77.93
Rural	47	22.07
Time of Marriage		
Up to 1 Year	34	15.96
1 to 5 Years	96	45.07
6 to 10 Years	35	16.43
More than 10 Years	48	22.54
Number of Wives		
One	203	95.31
Two	9	4.23
Three	1	0.47
Number of Children		
Zero	53	24.88
One	57	26.76
Two	38	17.84
Three	35	16.43
Four	18	8.45
Five	8	3.76
More than 5	4	1.88
Monthly Income		
Upto 7000 Rs	17	7.98
7000 to 50000 Rs	137	64.32
More than 50000 Rs	59	27.70
Sect		
Deoband	56	26.29
Breelvi	61	28.64
Ahle Hadith	14	6.57
Shia	13	6.10
Other	69	32.39

4.3.1 Age

The majority of the respondents are more than 30 years old with 52.58% or 112 respondents. The rest of the respondents is between 18-30 years old with 47.42% or 101 respondents.

4.3.2 Education

About 26 (12.21%) respondents have education level up to Matric, 45 (21.13%) respondents have education level between Intermediate to Bachelor and 142 (66.67%) respondents are pursuing a master or above program.

4.3.3 Residence

Findings of the data indicate that 166 (77.93%) respondents live in urban areas of Pakistan and 47 (22.07%) respondents belong to rural areas of Pakistan.

4.3.4 Time of Marriage

Analysis of collected data shows the duration of the marriage of Pakistani male Muslims. It reveals that duration of marriage of 34 (15.96%) respondents is up to 1 year, period of marriage of 96 (45.07%) is 1 to 5 years, marriage duration of 35 (16.43%) respondents is 5 to 10 years and 48 (22.54%) respondents responded their period of marriage more than 10 years.

4.3.5 Number of Wives

Results of data present that 203 (95.31%) respondents have only one wife, 9 (4.23%) respondents recorded their response that they have two wives and only 1 (0.47%) respondents said he has 3 wives. Facts also indicate that no one among respondents has more than three wives.

4.3.6 Number of Children

About 53 (24.88%) respondents responded that they have no children, 57 (26.76%) respondents reported that they have one child, 38 (17.84%) respondents have two children. Findings of the data also indicate that 35 (16.43%) respondents have three children, 18 (8.45%) respondents have four children, 8 (3.76%) respondents have five children and 4 (1.88%) respondents said they have more than five children.

4.3.7 Monthly Income

Analytical review of the data shows that 17 (7.98%) respondents have their monthly income up to seven thousand Pakistani rupees, 137 (64.32%) respondents have a monthly income between seven thousand to fifty thousand Pakistani rupees, 59 (27.70%) respondents reported their monthly income more than fifty thousand Pakistani rupees.

4.3.8 Sect

Findings of the study show that 56 (26.29%) respondents belong to “Deoband” school of thought of Islam, 61 (28.64%) respondents said they belong to “Breevi” school of thought of Islam, 14 (6.57%) respondents reported their sect as “Ahle-Hadith”, 13 (6.10%) respondents belong to “Shia” sect, whereas 69 (32.39%) respondents associated themselves with other sects.

4.4 Exploratory Factor Analysis (EFA)

Table 4.8 presents the results of the KMO and Bartlett’s test results. Results of the following table indicate that value of KMO is 0.818 which is > 0.5 , this value is good and acceptable for this current study. Findings of Bartlett's Test of Sphericity shows the significance value that is .000 which is most appropriate.

Table 4.8

Results of KMO and Bartlett's Test

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.818
Bartlett's Test of Sphericity	Approx. Chi-Square	5617.065
	Df	861
	Sig.	.000

Table 4.9 presents the Communalities of all items. It presents that values of all the items are within desirable and acceptable range to conduct an analysis of this study.

Table 4.9

Communalities

Items	Initial	Extraction
Religiosity		
Reading Books & Magazines	.483	.364
Religion Answers of Life	.629	.573
Religious Beliefs & Life Approach	.705	.701
Time Spending with Religious Affiliates	.651	.593
Religion Influence Life Dealings	.665	.638
Time Spending in Religious Thoughts	.627	.610
Enjoy Working with Religious Affiliation	.483	.392
Positive Feelings		
Feel Interested	.683	.614
Feel Excited	.714	.635
Feel Strong	.661	.643
Feel Enthusiastic	.612	.525
Feel Inspired	.611	.547
Feel Active	.698	.628
Feel Proud	.595	.526
Negative Feelings		
Feel Distressed	.622	.543
Feel Upset	.602	.530
Feel Guilty	.581	.472
Feel Hostile	.623	.514
Feel Irritable	.674	.622
Feel Ashamed	.708	.662

Table 4.9 (Continued)

Items	Initial	Extraction
Feel Nervous	.690	.622
Feel Jittery	.739	.694
Feel Afraid	.728	.693
Feel Scared	.698	.589
Attitude		
Condom Advertisements Appropriate	.725	.584
Condom Advertisements Easy to Understand	.584	.535
Condom Advertisements Good	.711	.620
Condom Advertisements Informative	.579	.480
Condom Advertisements Meaningful	.658	.560
Condom Advertisements Realistic	.634	.551
Condom Advertisements Persuasive	.580	.440
Condom Advertisements Objective	.581	.465
Religious Beliefs		
Allow Condom	.828	.974
Approve Condom	.834	.802
Subjective Norms		
Opinion Leaders	.803	.852
Important People	.810	.834
People Like Me	.523	.430
Religious Leaders		
Consent 1	.744	.879
Consent 2	.740	.781
Intention		
Intend to Use Condom	.843	.809
Try to Use Condom	.870	.978
Plan to Use Condom	.747	.700

Table 4.10 shows the Eigenvalues of all factors. It is suggested that Eigenvalues of factor = 1 or > 1 is acceptable to keep factors to proceed study. This current study contained eight factors after the analysis of Eigenvalues, it is authenticated that analysis can proceed with eight factors because Eigenvalues of all the eight factors are > 1.

Table 4.10

Eigenvalues

Factor	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	8.073	19.221	19.221	4.225	10.058	10.058	6.48
2	6.381	15.192	34.413	1.615	3.845	13.904	5.62
3	4.097	9.754	44.166	7.361	17.527	31.431	6.05
4	3.177	7.563	51.73	4.444	10.581	42.012	3.96
5	2.244	5.344	57.073	2.767	6.589	48.6	3.73
6	2.057	4.897	61.971	1.81	4.309	52.909	2.68
7	1.601	3.812	65.783	2.641	6.288	59.197	2.38
8	1.158	2.757	68.54	1.338	3.186	62.384	2.68
9	0.952	2.266	70.806				
10	0.884	2.104	72.91				

Alternate tests for factor retention include the “scree test” and scree plot is also an authentic way to analyze the factors. The “scree test” involves inspecting the graph of the eigenvalues and observing for the natural bend or break point in the data where the curve flattens out. The number of data points above the “break” (i.e., not including the point at which the break occurs) is usually the number of factors to retain.

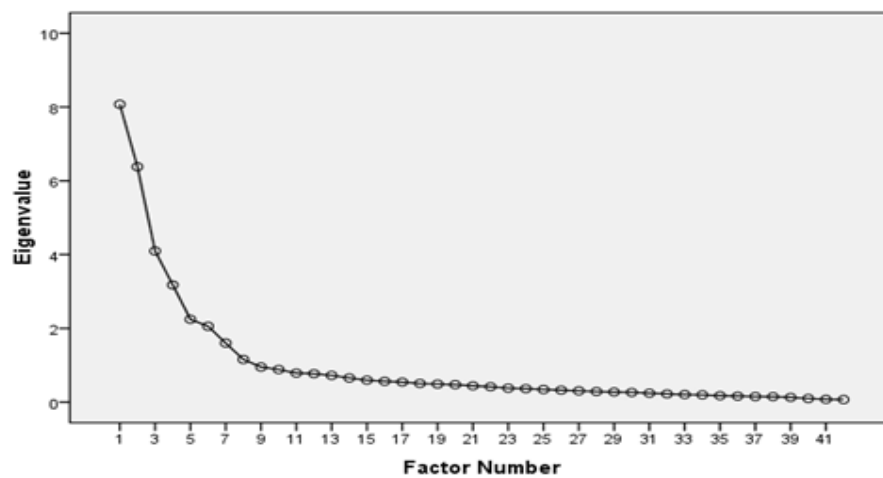


Figure 4.11. Scree Plot

Table 4.11 shows the factor analysis. Factor 1, which represent “Negative Feelings”, consist of ten items remaining from the ten items that were proposed originally. No item was dropped because factor loadings of all the items of “Negative Feelings” are >0.50 which explains 19.221 percent of variance cumulatively. In conclusion, the conducted EFA indicates that all factors are likely constructs of each measure. The internal consistency of each construct is substantiated.

Factor 2, namely “Attitude” consists of nine items that were proposed originally. 1 item (Attitude: Condom Advertisements & Individual Values) had to drop because its loading value was below than 0.5. All other eight items of “Attitude” retain because loading values of all eight items are >0.5 with a cumulative variance of 34.414 percent.

Table 4.11

Factor Analysis

	Factor							
	1	2	3	4	5	6	7	8
Negative Feelings								
Feel Ashamed	.870							
Feel Irritable	.849							
Feel Jittery	.798							
Feel Afraid	.742							
Feel Nervous	.741							
Feel Hostile	.693							
Feel Distressed	.686							
Feel Guilty	.671							
Feel Upset	.670							
Feel Scared	.636							
Attitude								
Meaningful		.821						
Realistic		.776						
Easy to Understand		.705						

Table 4.11 (Continued)

	Factor							
	1	2	3	4	5	6	7	8
Informative		.661						
Good		.659						
Appropriate		.631						
Persuasive		.602						
Objective		.505						
Positive Feelings								
Feel Strong			.859					
Feel Excited			.781					
Feel Enthusiastic			.699					
Feel Proud			.682					
Feel Interested			.680					
Feel Active			.604					
Feel Inspired			.578					
Religiosity								
Religious Beliefs & Life Approach				.810				
Religion Influence Life Dealings				.807				
Time Spending in Religious Thoughts				.739				
Religion Answers of Life				.737				
Time Spending with Religious Affiliates				.731				
Enjoy Working with Religious Affiliation				.565				
Reading Books & Magazines				.516				
Intention								
Try to Use Condom					1.034			
Intend to Use Condom					.873			
Plan to Use Condom					.815			
Subjective Norms								
Opinion Leaders						.922		
Important People						.876		
People Like Me						.647		
Religious Leaders								
Consent 1							0.94	
Consent 2							0.87	
Religious Beliefs								
Allow Condom								.969
Approve Condom								.812

Factor 3 is “Positive Feelings” had ten items. After the analyzing, the factor loadings three items (Feel Alert, Feel Determined & Feel Attentive) had to drop because their loadings were below 0.5. Rest of seven items have more than >0.5 factor loadings with a cumulative variance of 44.166 percent.

Factor 4 is “Religiosity”, seven items out of ten items that were proposed originally for “Religiosity” has >0.5 loadings with a cumulative variance of 51.73 percent. In this factor, three items (Financial Contribution, Time Spending for Faith & Information about Local Religious Group) have to drop because loading values of these three items were .05.

Factor 5, namely “Intention” contained three items and all the items have loading value >0.5 with 57.073 cumulative variance percentage and no item was dropped because values of all the items meet the criteria.

Factor 6 represents “Subjective Norms” which contain three items and no item was dropped because all the three items have loading value >0.5 with 61.971 percent.

Factor 7 indicates “Religious Leaders” that contain two factors and both items meet the required criteria. Loading values of both items are >0.5 with 65.783 cumulative variance percentage.

Factor 8 namely “Religious Beliefs” which had five items but three items (Sinful to Use Condom, Wrong to Use Condom & Deprive from God Blessings) had to drop because their loading values were below than 0.5 but remaining two items have loading values >0.5 with 68.54 cumulative variance percentage.

4.5 Evaluation of PLS-SEM Result

After the checking and screening of the data as described in the previous discussion, the next step was to assess the outer model and inner model (Esposito Vinzi et al., 2010; Hair et al., 2013). PLS-SEM was used in the present research to evaluate the outer model (measurement model) and the inner model (structural model). In other words, PLS-SEM was used to analyze the direct, mediating and moderating results of this study. SmartPLS 2.0 by Ringle et al. (2014) was used to determine causal links among the constructs in these theoretical models.

In this study, all the indicators of latent variables are reflective. Further, the analysis did not involve testing second-order structures that contain two layers of components. In other words, the study constructs in the inner model were treated as first order constructs. In terms of the sequence and relationship among the constructs, the study has seven exogenous latent variables which include five independent variables (PF, NF, RB, RL, and SN), one mediating variable (AtAc) and one moderating variable (REL). The endogenous variable in the current research is the mediating variable attitude toward advertisements of condoms and the dependent variable intention to use condoms.

4.5.1 The Measurement Model

Outer factor loading as important criteria in assessing indicator's contribution to assigned construct was examined. Outer loadings were examined based on the threshold value of 0.50 and above (Hair et al., 2010). However, Hair et al. (2013) stressed that outer loading greater than 0.40 but less than 0.70 should be carefully analyzed and should be deleted only if it increases the value of CR and AVE. Based

on these recommendations regarding item deletion, 7 items were deleted out of 52 items.

In this study, CR and “Cronbach’s alpha” values for all the constructs were examined, and the results in Table 4.12 show that all CR and “Cronbach’s” alpha values exceed the recommended threshold value of 0.70 (Hair et al., 2013; Henseler et al., 2009). The CR values in this study range between 0.82 to 0.96, indicating the reliability of the measurement model.

Lastly, results in Table 4.12 show that the AVE value of all the constructs exceeds the threshold value of 0.50 (Hair et al., 2012; Henseler et al., 2009). The result reveals AVE values range from 0.53 to 0.89; so it can be concluded that convergent validity is established.

Table 4.12

Loadings, Reliability and Convergent Validity Values

Variables	Items	Loading	IR	CA	CR	AVE
AtAc	AtAc1	0.80	0.64	0.89	0.91	0.53
	AtAc2	0.70	0.48			
	AtAc3	0.79	0.63			
	AtAc4	0.72	0.51			
	AtAc5	0.70	0.49			
	AtAc6	0.72	0.52			
	AtAc7	0.68	0.47			
	AtAc8	0.73	0.53			
	AtAc9	0.71	0.51			
BI	BI1	0.93	0.87	0.93	0.96	0.88
	BI2	0.96	0.92			
	BI3	0.92	0.84			
NF	NF1	0.77	0.60	0.93	0.93	0.59
	NF10	0.78	0.61			

Table 4.12 (Continued)

Variables	Items	Loading	IR	CA	CR	AVE
PF	NF2	0.72	0.53	0.90	0.92	0.55
	NF3	0.76	0.58			
	NF4	0.78	0.60			
	NF5	0.77	0.59			
	NF6	0.76	0.57			
	NF7	0.71	0.51			
	NF8	0.81	0.66			
	NF9	0.81	0.65			
	PF10	0.74	0.54			
	PF2	0.77	0.59			
RB	PF3	0.78	0.61	0.72	0.82	0.54
	PF4	0.71	0.50			
	PF5	0.80	0.64			
	PF6	0.83	0.69			
	PF7	0.72	0.51			
	PF8	0.64	0.41			
	PF9	0.65	0.42			
	RB1	0.85	0.73			
	RB2	0.85	0.73			
	RB4	0.61	0.37			
RL	RB5	0.58	0.34	0.90	0.94	0.89
	RL1	0.98	0.97			
REL	RL2	0.90	0.81	0.78	0.83	0.50
	REL1	0.87	0.76			
	REL3	0.75	0.57			
	REL4	0.58	0.34			
	REL8	0.69	0.48			
	REL9	0.60	0.36			
	SN1	0.86	0.73	0.85	0.90	0.76
SN	SN2	0.87	0.76			
	SN3	0.88	0.77			

Note: REL= Religiosity, PF= Positive Feelings, NF= Negative Feelings, AtAc= Attitude, RB= Religious Beliefs, SN= Subjective Norms, RL= Religious Leaders, BI= Behavioral Intention, CR=Composite Reliability, AVE=Average Variance Extracted, IR= Indicator Reliability, CA= Cronbach's Alpha.

In this study, “discriminant validity” was assessed by comparing the square root of the “AVE” for each construct with the correlations presented in the correlation matrix. Table 4.13 presents the findings of Fornell-Larcker Criterion assessment with the square root of the constructs. The square root of “AVE” in bold is greater than its

highest construct's correlation with any other constructs. Thus, it is concluded that "discriminant validity" of the construct has been established (Hair et al., 2013; Henseler et al., 2009).

Table 4.13

Discriminant Validity

Variables	AtAc	BI	NF	PF	RB	RL	REL	SN
AtAc	0.73							
BI	0.30	0.94						
NF	-0.02	-0.11	0.77					
PF	0.47	0.18	0.43	0.74				
RB	0.15	0.48	-0.29	0.06	0.74			
RL	0.16	0.07	0.09	0.15	0.29	0.94		
REL	0.12	0.18	0.22	0.18	0.10	0.18	0.71	
SN	-0.21	0.19	-0.01	0.06	0.13	0.03	0.01	0.87

Note: REL= Religiosity, PF= Positive Feelings, NF= Negative Feelings, AtAc= Attitude, RB= Religious Beliefs, SN= Subjective Norms, RL= Religious Leaders, BI= Behavioral Intention

The "discriminant validity" can be established when the indicator's outer loading on a construct is higher than all its cross-loading with other constructs. Hence, Table 4.14 indicates the absence of "discriminant validity" problem since the loadings are greater than 0.5, and no any other indicator has loading more than the one it intends to measure.

Table 4.14

Cross Loading

Items	AtAc	BI	NF	PF	RB	RL	Rel	SN
AtAc1	0.80	0.29	-0.16	0.33	0.16	0.16	0.04	-0.14
AtAc2	0.70	0.30	0.01	0.26	0.19	0.06	0.25	-0.18
AtAc3	0.79	0.22	-0.15	0.36	0.15	0.16	0.01	-0.17
AtAc4	0.72	0.20	0.06	0.35	0.14	0.16	0.09	-0.10
AtAc5	0.70	0.11	0.04	0.27	0.01	-0.04	0.04	-0.24

Table 4.14 (Continued)

Items	AtAc	BI	NF	PF	RB	RL	Rel	SN
AtAc6	0.72	0.09	0.14	0.36	0.00	0.07	0.15	-0.17
AtAc7	0.68	0.19	0.02	0.34	0.08	0.09	0.08	-0.11
AtAc8	0.73	0.15	0.02	0.37	0.03	0.13	0.16	-0.22
AtAc9	0.71	0.32	0.00	0.40	0.18	0.17	0.01	-0.09
BI1	0.29	0.93	-0.11	0.17	0.48	0.09	0.14	0.14
BI2	0.27	0.96	-0.11	0.16	0.41	0.03	0.17	0.19
BI3	0.28	0.92	-0.11	0.17	0.45	0.06	0.19	0.19
NF1	-0.06	-0.10	0.77	0.28	-0.20	0.09	0.32	-0.01
NF10	0.05	-0.08	0.78	0.41	-0.32	0.05	0.17	-0.01
NF2	0.07	-0.07	0.72	0.42	-0.13	0.15	0.21	-0.10
NF3	-0.01	-0.11	0.76	0.26	-0.20	0.08	0.13	-0.07
NF4	0.01	-0.10	0.78	0.32	-0.27	0.05	0.11	-0.01
NF5	-0.07	-0.08	0.77	0.24	-0.22	0.09	0.13	-0.02
NF6	-0.11	-0.04	0.76	0.23	-0.14	0.09	0.22	0.01
NF7	0.11	-0.02	0.71	0.48	-0.18	0.04	0.11	0.03
NF8	-0.02	-0.09	0.81	0.44	-0.27	0.02	0.12	0.12
NF9	0.03	-0.07	0.81	0.47	-0.28	0.07	0.12	0.01
PF10	0.31	0.19	0.41	0.74	-0.02	0.13	0.21	0.16
PF2	0.42	0.08	0.23	0.77	0.03	0.18	0.15	-0.05
PF3	0.34	0.17	0.25	0.78	0.13	0.04	0.10	0.03
PF4	0.39	0.06	0.24	0.71	0.07	0.01	0.07	-0.11
PF5	0.41	0.25	0.27	0.80	0.07	0.10	0.14	0.15
PF6	0.34	0.13	0.43	0.83	0.01	0.21	0.18	0.13
PF7	0.33	0.04	0.24	0.72	0.01	0.23	-0.01	0.00
PF8	0.30	0.08	0.48	0.64	0.05	0.15	0.18	-0.07
PF9	0.18	0.18	0.40	0.65	0.05	-0.06	0.23	0.16
RB1	0.22	0.42	-0.17	0.11	0.85	0.27	0.14	0.02
RB2	0.27	0.42	-0.13	0.15	0.85	0.34	0.14	0.02
RB4	-0.10	0.27	-0.27	-0.04	0.61	0.10	-0.02	0.26
RB5	-0.08	0.27	-0.40	-0.13	0.58	0.06	-0.03	0.17
RL1	0.18	0.08	0.08	0.14	0.30	0.98	0.15	0.03
RL2	0.08	0.03	0.13	0.18	0.25	0.90	0.22	0.03
REI1	0.20	0.20	0.14	0.17	0.13	0.18	0.87	-0.05
REI3	0.12	0.12	0.19	0.20	0.09	0.20	0.75	-0.04
REI4	0.06	0.03	0.06	-0.02	-0.04	0.03	0.58	-0.03
REI8	-0.11	0.10	0.18	0.04	0.02	0.05	0.69	0.22
REI9	-0.03	0.04	0.24	0.19	0.01	0.01	0.60	-0.07
SN1	-0.28	0.08	0.00	-0.02	0.06	-0.01	-0.02	0.86
SN2	-0.29	0.15	0.01	0.02	0.09	-0.04	-0.02	0.87
SN3	-0.06	0.20	-0.02	0.10	0.15	0.08	0.04	0.88

Note: REL= Religiosity, PF= Positive Feelings, NF= Negative Feelings, AtAc= Attitude,
RB= Religious Beliefs, SN= Subjective Norms, RL= Religious Leaders,
BI= Behavioral Intention

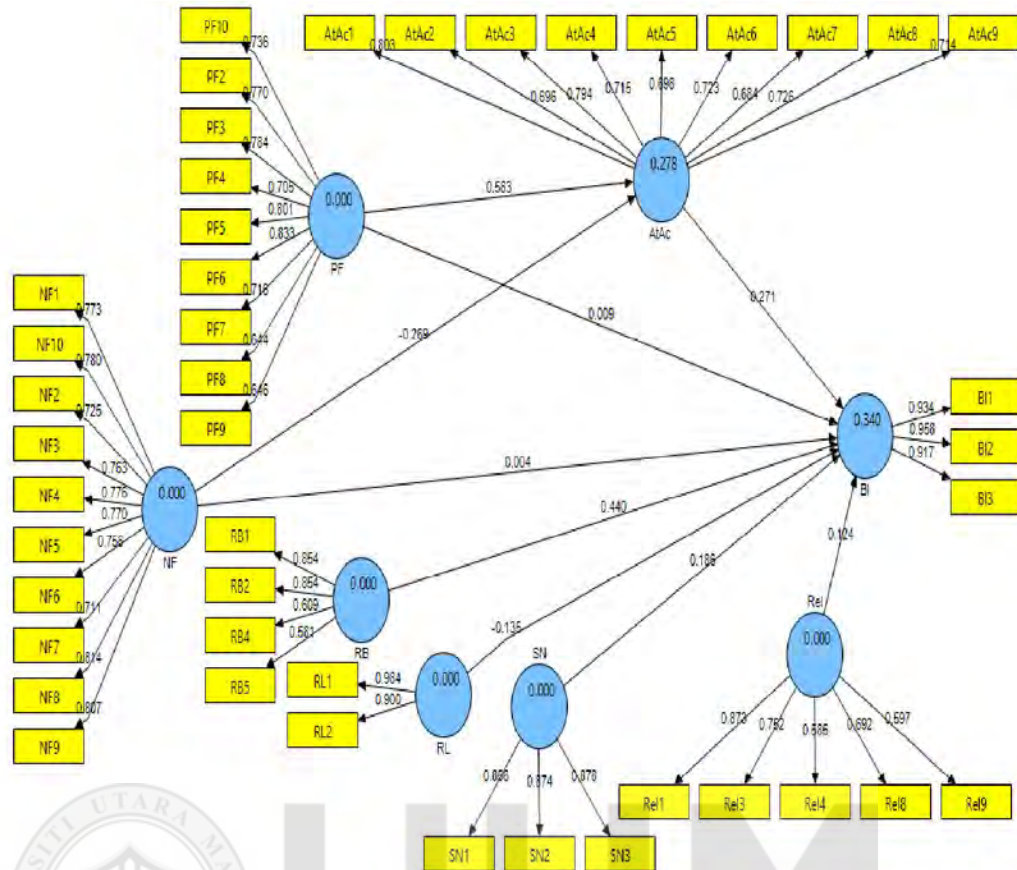


Figure 4.12. Measurement Model

After obtaining a good result of the evaluation of the “outer model” (“measurement model”), precisely the latent variables indicate satisfactory evidence of reliability and validity, the next step was an evaluation of “inner model” (“structural model”). However, because the original framework is based on what is obtained in the literature, there is a need to revise and amend it since the outer model assessment has been conducted. This is because the analysis of the outer model led to the deletion of 7 indicators out of 52. However, none of the constructs was eliminated and have a sufficient number of indicators per construct (Hair et al., 2014).

4.5.2 The Structural Model

As mentioned earlier, once the “measurement model” is examined and the reliability and validity of the model are established, the next step was to evaluate the “structural model” results. This involved assessing the outer model’s predictive abilities and the associations between the constructs. As suggested by Hair et al. (2013), before assessing the structural model, collinearity should be examined.

The results in Table 4.15 show the values of VIF are clearly below the threshold of 5. Therefore, it is concluded there is no collinearity problem among the predictor constructs in the structural model, and further analysis should be carried out.

Table 4.15

Collinearity

First Set Constructs	VIF	Second Set Constructs	VIF
PF	1.873	PF	1.306
NF	1.660	NF	1.496
RB	1.303	RB	1.303
SN	1.155	SN	1.042
RL	1.123	RL	1.106
REL	1.082		
AtAc	1.561		

Note: REL= Religiosity, PF= Positive Feelings, NF= Negative Feelings, AtAc= Attitude, RB= Religious Beliefs, SN= Subjective Norms, RL= Religious Leaders.

After checking and reconfirming absence for collinearity problem, the next step was to assess the structural model. According to Hair et al. (2013), the key criteria for evaluating the “structural model” in PLS-SEM are the significance of the “path coefficients”, “coefficient determination” (R^2), the “effect size” (f^2) and “predictive relevance” (Q^2).

4.5.2.1 Direct Relationships

In this study, a systematic model analysis of the “structural model” was carried out to provide a detailed picture of the results and to test Hypotheses 1 to 17 comprehensively. The evaluation of the “inner model” begins with an examination of the direct associations between the independent variables and the dependent variable. The size of the “path coefficients” was examined through PLS-SEM Algorithm, and the significance of the relationship was examined through PLS-SEM bootstrapping procedure in the SmartPLS 2.0. The original number of respondents was used as the number of cases, and 5,000 was used as bootstrapping samples (Hair et al., 2011; Hair et al., 2012; Hair et al., 2013; Henseler et al., 2009).

The first model focused on the analysis of the direct relationship (H1 to H5) between the independent variables (PF, NF, RB, RL & SN) and the dependent variable (BI) related to first objective of this current study.

Based on the PLS-SEM algorithm and bootstrapping procedure as mentioned above, Figure 4.13 shows the “path coefficient” of the independent variables and the dependent variable. The result reveals that three out of five exogenous variables have a positive coefficient and two exogenous variables have a negative coefficient with the endogenous variable. The bootstrapping finding in Figure 4.14 reveals that the association between one of the independent variables and the dependent variable is significant at $p < .05$; two of the independent variables are significant at $p < .01$; while two are not significant.

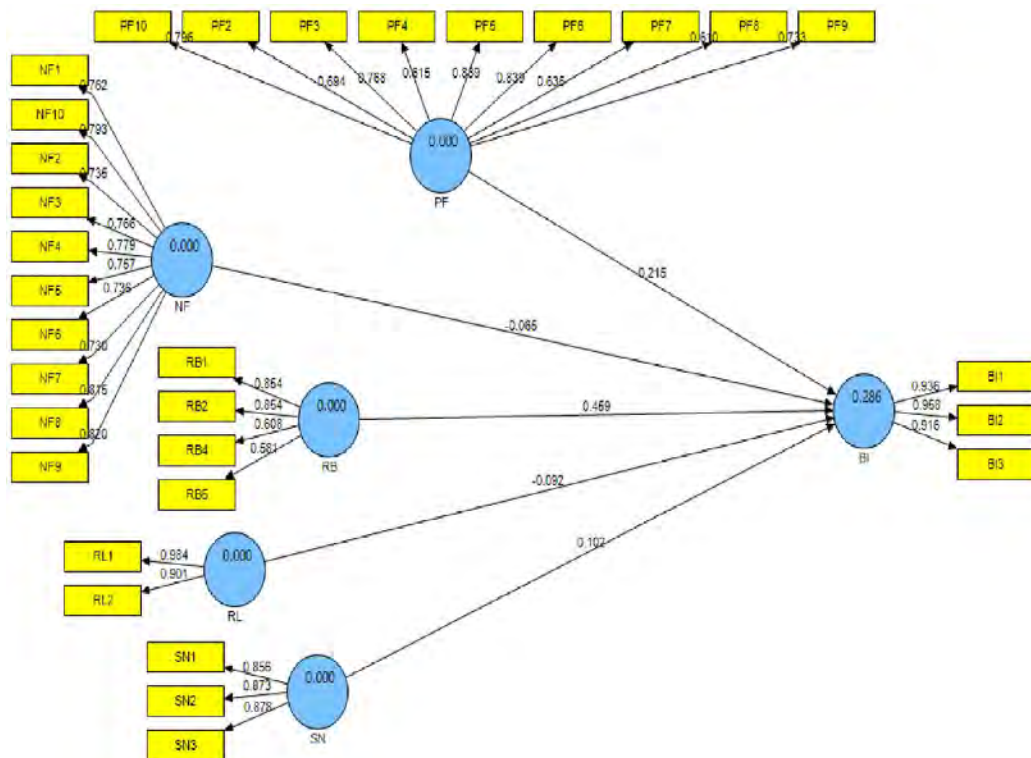


Figure 4.13. PLS Algorithm Direct Relationship

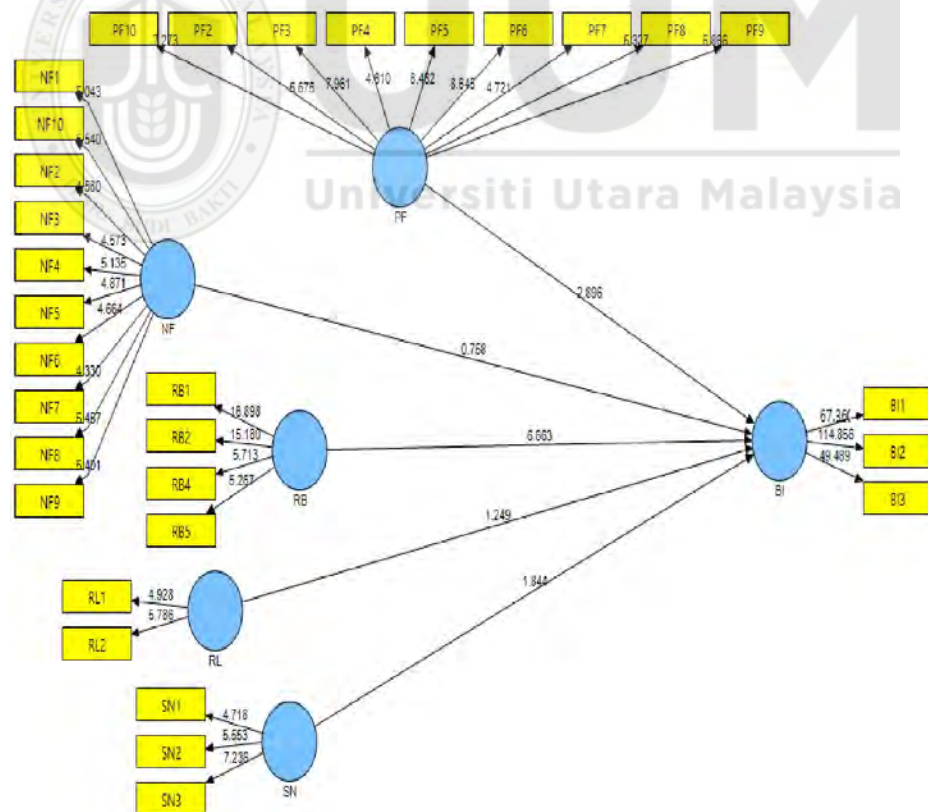


Figure 4.14. PLS-SEM Bootstrapping Direct Relationship

Table 4.16 shows the “path coefficients”, “t-statistics”, and “p-values”. With respect to H1, the result suggests that there is a positive impact of PF on BI (β .21; $t=2.90$; $p<.01$); therefore, H1 is supported. However, H2 is not supported because the result shows the insignificant influence of NF on BI (β -.006; $t=0.76$; $p<.1$). About H3, the result shows a significant positive influence of RB on BI (β .46; $t=6.66$; $p<.01$); so H3 is also supported. But, the result presents that influence of RL on BI is insignificant (β -.009; $t=1.25$; $p<.1$); therefore, H4 is not supported. Results also indicate that influence of SN on BI is significant (β .10; $t=1.84$; $p<.05$); so H5 is also supported.

Table 4.16

Results of Direct Relationships (First Objective)

	Path	Path Coefficient	Standard Error	T-Statistics	P Value	Decision
H1	PF->BI	0.21***	0.07	2.90	0.00	Supported
H2	NF->BI	-0.06	0.09	0.76	0.22	Not Supported
H3	RB->BI	0.46***	0.07	6.66	0.00	Supported
H4	RL->BI	-0.09	0.07	1.25	0.11	Not Supported
H5	SN->BI	0.10**	0.06	1.84	0.03	Supported

*.p<0.1; **.p<0.05; ***.p<0.01

In the second model, the mediator variable was introduced, and the relationship (H6 to H8) between the independent variables (PF & NF) and the mediator variable (AtAc), as well as mediator (AtAc) and the dependent variable (BI), were analyzed that are related to second objective of this study. As shown in Figure 4.15, the “path coefficients” between the two independent variables and the mediator variable are positive “path coefficient”. As well, the “path coefficient” between the mediator and the dependent variable is also positive. The bootstrapping result found in Figure 4.16 shows two relationships are significant at $p<.01$ and one relationships found insignificant.

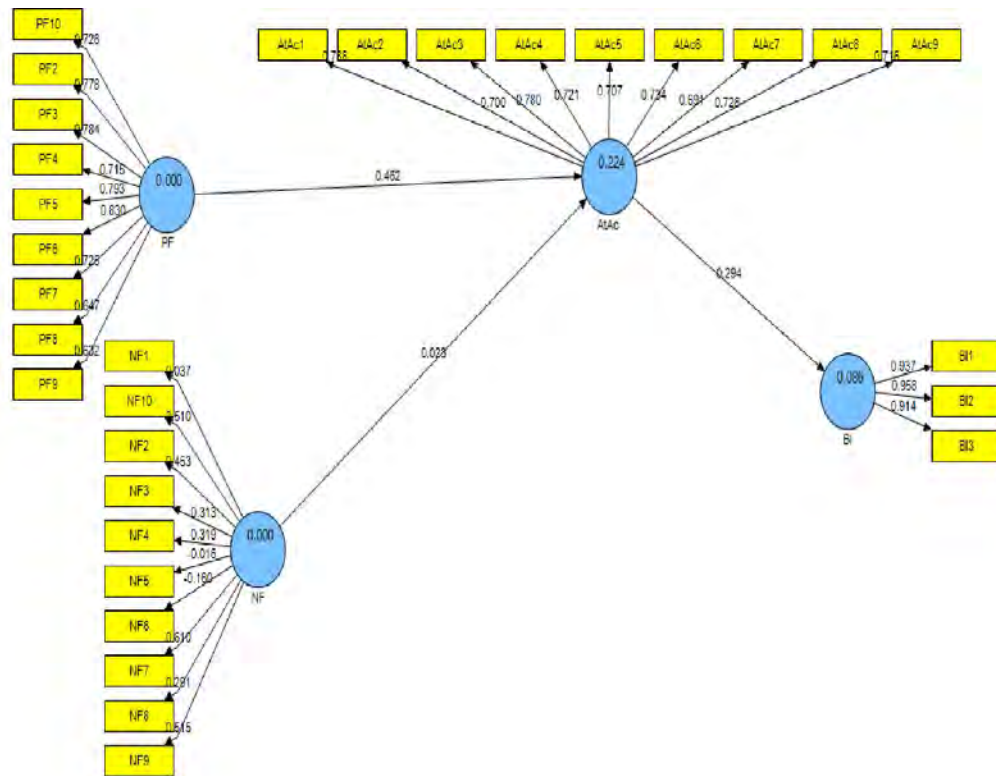


Figure 4.15. PLS Algorithm Indirect Relationship

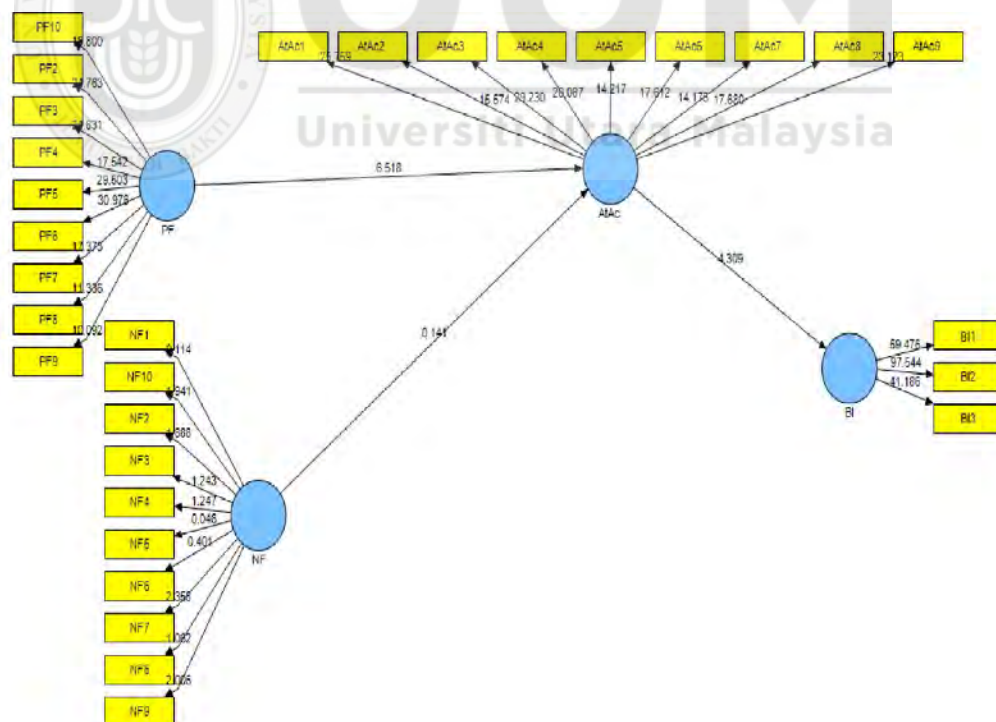


Figure 4.16. PLS-SEM Bootstrapping Indirect Relationship

In addition, Table 4.17 shows the “path coefficients”, “t-statistics”, and “p-values”. Therefore, H6 is supported, the result shows the positive significant influence of PF on AtAc ($\beta.46$; $t=6.52$; $p<.01$). However, H7 is not supported. The result indicates that the relationship is insignificant that is as the influence of NF on AtAc ($\beta.02$; $t=0.14$; $p<.01$). With regard to H8, the result shows the significant positive influence of AtAc on BI ($\beta.29$; $t=4.31$; $p<.01$), so H8 is also supported.

Table 4.17

Results of Direct Relationships (Second Objective)

	Path	Path Coefficient	Standard Error	T-Statistics	P Value	Decision
H6	PF->AtAc	0.46***	0.07	6.52	0.00	Supported
H7	NF->AtAc	0.02	0.16	0.14	0.44	Not Supported
H8	AtAc->BI	0.29***	0.07	4.31	0.00	Supported

*:p<0.1; **:p<0.05;***:p<0.01

4.5.2.2 Mediation Test

As mentioned before, the mediation analysis took place in the second model when the mediator variable was introduced. As shown in Figure 4.15 the “path coefficients” of all independent variables are positive. Also, the “path coefficient” between the mediator and the dependent variable is also positive. The bootstrapping results found in Figure 4.16 shows two relationships are significant while one relationship is not significant.

This study tested the mediating role of attitude toward advertisements of condoms (AtAc) on the relationship of PF, NF, and intention to use a condom with Smart PLS 2.0 (Ringle, Wande, & Becker, 2016a) using the bootstrapping procedure with 199 cases and 5,000 sub-samples. Figure 4.15 shows the PLS-SEM algorithm after including the attitude toward advertisements of condoms as a mediator, and Figure

4.16 shows the PLS-SEM bootstrapping after attitude toward advertisements of condoms is included as mediator.

After including the mediator construct, attitude toward advertisements of condoms (AtAc) in model 2, the bootstrapping result of 5,000 samples was used to multiply path a and path b. Then the product of the two significant paths was divided by the standard error of the product of the two paths ($\frac{axb}{sab}$) to get the t-value. It is therefore clear from Table 4.18 that attitude toward advertisements of condoms (AtAc) mediates the positive relationship between PF and BI ($\beta.14$; $t=23.41$; $p<.01$). However, Table 4.18 also shows that attitude toward advertisements of condoms (AtAc) does not mediate the relationship between NF and BI ($\beta.01$; $t=.58$; $p<.1$).

Table 4.18

Results of Mediation Test (Third Objective)

	Paths	Path Coefficient	Standard Error	T-Statistics	P Value	Decision
H9	PF-> AtAc->BI	0.14***	0.01	23.41	0.00	Supported
H10	NF-> AtAc->BI	0.01	0.01	0.58	0.28	Not Supported

*.p<0.1; **.p<0.05;***.p<0.01

4.5.2.3 Moderation Test

Finally, the six interaction terms were included. Figure 4.17 shows that there is a significant addition to the R² level that improves from 0.34 to 0.36. Two among six interactions found significant other four interaction terms found to be not significant as shown in Figure 4.18.

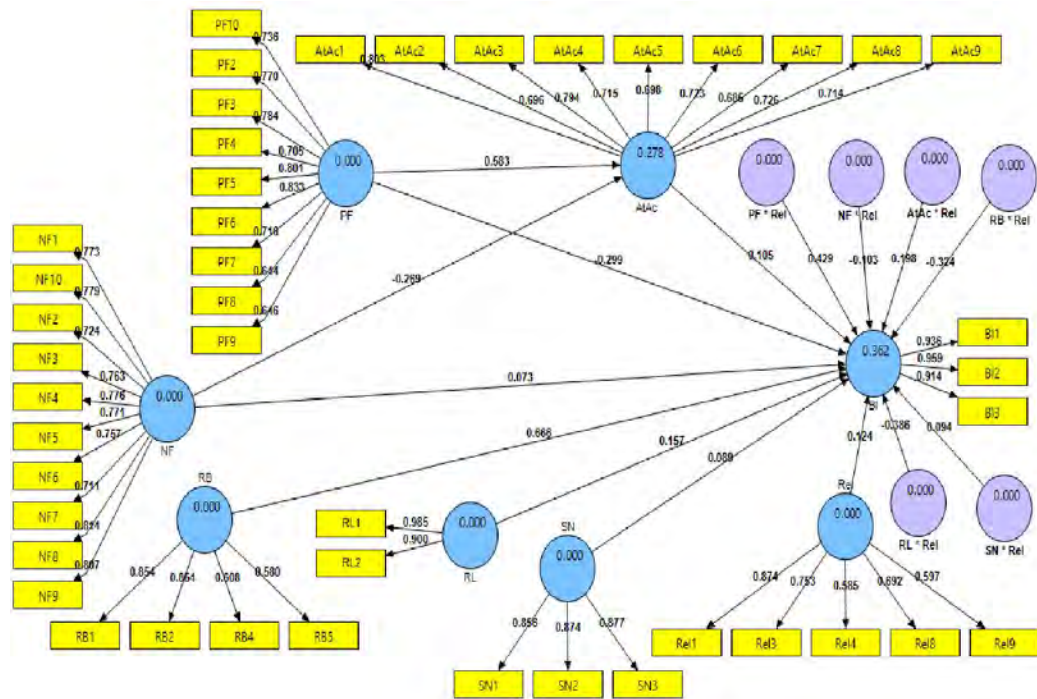


Figure 4.17. PLS-SEM Algorithm Interactions

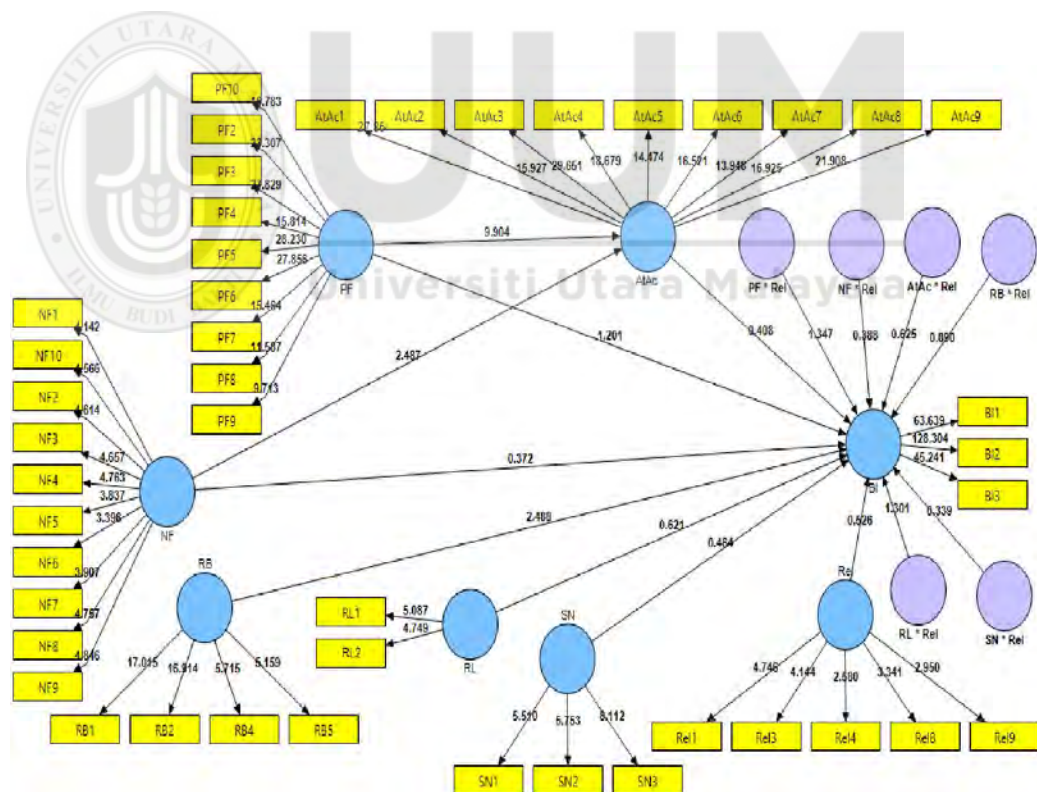


Figure 4.18. PLS-SEM Bootstrapping Interactions

From Table 4.19, it is clear that the interaction term of REL*PF is significant (β .43; $t=1.35$; $p<.1$); therefore, H11 is supported. Results also present that interaction term of REL*Nf is not significant (β -0.10; $t=.39$; $p<.1$); hence, H12 is not supported. Similarly, the result presented in Table 4.19 shows no significant effect of the REL*AtAc interaction term (β .20; $t=.63$; $p<.1$); therefore, H13 is also not supported. Equally, H14 is also not supported, as the result in Table 4.19 presents no significant effect of the interaction term, i.e., REL*RB (β -0.32; $t=0.89$; $p<.1$). Interaction term of REL*RL found significant (β -0.39; $t=1.30$; $p<.1$), so H15 is supported.

Table 4.19

Results of Moderation Test (Fourth Objective)

	Paths	Path Coef	Path Coef	Path Coef	Standard Error	T-Stat	P Value	Decision
	PF -> BI	0.22	0.01					
	NF -> BI	-0.07	0.00					
	RB -> BI	0.46	0.44					
	RL -> BI	-0.09	-0.14					
	SN -> BI	0.10	0.19					
	AtAc -> BI	0.29	0.27					
	Moderating Variabe REL -> BI		0.12	0.12				
H11	REL*PF -> BI			0.43*	0.34	1.35	0.09	Supported
H12	REL*Nf -> BI			-0.10	0.28	0.39	0.35	Not Supported
H13	REL*AtAc -> BI			0.20	0.30	0.63	0.27	Not Supported
H14	REL*RB -> BI			-0.32	0.36	0.89	0.19	Not Supported
H15	REL*RL -> BI			-0.39*	0.32	1.30	0.09	Supported
H16	REL*SN -> BI			0.09	0.29	0.34	0.37	Not Supported
	R ²	0.29	0.34	0.36				

*.p<0.1; **.p<0.05; ***.p<0.01

Lastly, the interaction term of REL*SN is also found to be not significant ($\beta=.09$; $t=.34$; $p<.1$) as shown in Table 4.19; therefore, H16 is not supported. Based on these findings, it can be concluded that religiosity just significantly moderates between the relationships of PF and RL on one hand and intention to use a condom on the other hand. It also found that religiosity does not significantly moderate the relationship between NF, AtAc, RB, SN and Intention to use condoms.

4.5.2.4 Coefficient of Determination (R^2)

One of the most commonly used criteria for assessing structural model is the coefficient of determination (R^2) of endogenous latent variables (Hair et al., 2013). According to Cohen (1988), R^2 values of .27, .13 and .02 indicate substantial, moderate and weak R^2 values, respectively. Results in Figure 4.11 show that the R^2 value of both attitudes toward advertisements of condoms (.28) and intention to use a condom (.36) are substantial.

It follows that the R^2 value indicates all the five exogenous variables (PF, NF, RB, RL, and SN) combined together in the model explain 28% variance in the mediating variable attitude toward advertisements of condoms (AtAc). Similarly, the holistic R^2 value indicates that all the seven exogenous variables (PF, NF, RB, RL, SN, attitude toward advertisements of condoms and religiosity) combined together in the model explain 36% variance in the endogenous variable (intention to use a condom). Consequently, based on the assessment of the R^2 of the endogenous latent variables intention to use a condom (.36) and attitude toward advertisements of condoms (.28), it is concluded that the model has substantial predictive validity.

4.5.2.5 Assessment of Effect Size (f^2)

In this study, the effect size for the exogenous construct found to be statistically significant to affect the endogenous variables is assessed and reported. The result in Table 4.20 shows the effect size of the particular exogenous construct on the respective endogenous construct. The result indicates that most of the exogenous constructs have small effect size on their respective endogenous construct.

Table 4.20

Effect Size (f^2)

Variables	Effect Size	
PF -> AtAc	0.38	Large
NF -> AtAc	0.08	Small
PF -> BI	-0.01	-
NF -> BI	0.00	-
RB -> BI	0.22	Moderate
RL -> BI	0.02	Small
SN -> BI	0.05	Small
AtAc -> BI	0.06	Small
Rel -> BI	0.02	Small

Note: Rel= Religiosity, PF= Positive Feelings, NF= Negative Feelings, AtAc= Attitude, RB= Religious Beliefs, SN= Subjective Norms, RL= Religious Leaders.

4.5.2.5 Assessment of Predictive Relevance (Q^2)

Table 4.21 presents the cross-validated redundancy for attitude toward advertisements of condoms (AtAc) and intention to use a condom (BI). The results in Table 4.21 below show that all the Q^2 values are greater than zero attitudes toward advertisements of condoms (.14) and intention to use a condom (.33); this suggests a substantial predictive relevance of the model. This is in line with the suggestion by Hair et al. (2013) and Henseler et al. (2009) that Q^2 values greater than zero indicate the model has predictive relevance, while Q^2 values less than zero, indicate the model lacks predictive relevance.

Table 4.21

Predictive Relevance (Q^2)

Total	SSO	SSE	1-SSE/SSO
AtAc	1791.00	1536.30	0.14
BI	597.00	398.811	0.33

Note: AtAc= Attitude toward advertisements of condoms, BI= Behavioral Intention

4.6 Study Findings

The findings of tested hypotheses are presented in Table 4.22

Table 4.22

Recapitulation of the Study Findings

Statements of Hypotheses		Decision
H1	PF is positively related to intention to use condoms of Pakistani married male Muslims.	Supported
H2	NF is negatively related to intention to use condoms of Pakistani married male Muslims.	Not Supported
H3	RB is positively related to intention to use condoms of Pakistani married male Muslims.	Supported
H4	RL is positively related to intention to use condoms of Pakistani married male Muslims.	Not Supported
H5	SN is positively related to intention to use condoms of Pakistani married male Muslims.	Supported
H6	There is a positive relationship between PF and Attitude of Pakistani married male Muslims toward Advertisements of condoms.	Supported
H7	There is a negative relationship between NF and Attitude of Pakistani married male Muslims toward Advertisements of condoms.	Not Supported
H8	There is a positive relationship between AtAc and intention to use condoms of Pakistani married male Muslims.	Supported
H9	AtAc mediates the positive relationship between PF and intention to use condoms of Pakistani married male Muslims.	Supported

Table 4.22 (Continued)

Statements of Hypotheses		Decision
H10	AtAc mediates the positive relationship between NF and intention to use condoms of Pakistani married male Muslims.	Not Supported
H11	Religiosity significantly moderates the relationship between PF and intention to use condoms of Pakistani married male Muslims.	Supported
H12	Religiosity significantly moderates the relationship between NF and intention to use condoms of Pakistani married male Muslims.	Not Supported
H13	Religiosity significantly moderates the relationship between AtAc and intention to use condoms of Pakistani married male Muslims.	Not Supported
H14	Religiosity significantly moderates the relationship between RB and intention to use condoms of Pakistani married male Muslims.	Not Supported
H15	Religiosity significantly moderates the relationship between RL and intention to use condoms of Pakistani married male Muslims.	Supported
H16	Religiosity significantly moderates the relationship between SN and intention to use condoms of Pakistani married male Muslims.	Not Supported

4.7 Chapter Summary

This chapter presented the statistical analysis of quantitative data collected through questionnaire from Pakistan. Firstly, exploratory data analysis (EDA) that consist of response rate, data screening, checking of normality and outliers, linearity, multicollinearity (VIF) and homoscedasticity (scatterplot) were presented. Then the profile of the respondents is discussed. Findings of the factor analysis conducted on SPSS reported and interpreted in next stage. In last part of the chapter measurement model as well as the structural model which were assessed with PLS-SEM using the SmartPLS 2.0 software package developed by Ringle et al. (2016b) were mentioned. In measurement model, the results of tests for “reliability” and “validity” of the scales are assessed and presented. Subsequently, results from hypotheses testing based on the evaluation of the inner model are reported. Lastly, “coefficient determination”, the “effect size” and “predictive relevance” are examined and reported.

CHAPTER FIVE

DISCUSSION

5.1 Introduction

This chapter focuses on the discussion of the research findings based on the research objectives, research questions, hypotheses and literature review. Additionally, the chapter provides the practical, theoretical and methodological contributions of this study. The chapter highlights the research limitations and offers direction for future research. Finally, the chapter presents the conclusion of the study.

5.2 Summary of the study

This section presents the recapitulation of the research findings based on the objectives of the research. The primary objective of the study is to analyze the influence of condom advertisements and religious factors on the intention of Pakistani male Muslims to use a condom. More specifically, four independent variables, namely PF, RB, RL, and SN are hypothesized to have a positive influence on behavioral intention and one independent variable NF is hypothesized to have a negative influence on behavioral intention. Link of PF and NF with behavioral intention is also hypothesized to be mediated by the attitude toward advertisements of condoms (AtAc), while religiosity (REL) moderate between all the relationships of variables with behavioral intention.

Based on the main objective of the study, four objectives are stated and formulated according to the research questions developed from the problem statement in the preceding chapters. Consequently, sixteen hypotheses are formulated and tested statistically based on PLS-SEM using SmartPLS 2.0. The empirical results provide support for eight hypotheses out of which five are direct, one is mediating and two are moderating hypotheses.

5.3 Discussion

The sub-headings of the discussions section present the findings based on the objectives of the study.

5.3.1 Relationships of PF, NF, RB, RL, SN with BI

The first objective of the study is to measure the influence of PF, NF, RB, RL and SN on BI. Therefore, five hypotheses were put forward, representing the relationship between PF, NF, RB, RL, SN, and BI. To begin with, PF is characterized as the positive feelings toward advertisements of condoms. H1 hypothesized that PF is positively related to intention to use a condom of Pakistani male Muslims and as postulated, the relationship was found to be positively significant.

This empirical result coincides with the findings of previous studies that argue positive feelings have significant relationships with consumer behavior. Positive feelings may also differentially increase or decrease consumers' perceived sense of control, and change their consumption decisions and behavior and differences depend on which specific feeling is active (Abdulai, 2012; Cavanaugh, 2009; Chang & Pham, 2013; Hakkyun et al., 2010; Isen, 2001, 2008; Kozinets, 2001; Oliver & Westbrook, 1993; Shiv & Fedorikhin, 1999; Sunde, 2014; Winterich & Haws, 2011; Yu & Dean, 2001; Zhang et al., 2014).

As the finding validates the hypothesis, it also provides an answer to the respective research question. In general, the result provides further support for the assertion of the TPB as a theory by confirming the positive influence of this PF on the behavioral intention.

As mentioned in the literature review, positive feelings also serve an important social function in regulating relationships and maintaining social bonds (Shiota et al., 2004); consumers engagements (Kozinets, 2001), brand relationships (Fournier, 1998), brand communities (Muñiz & Schau, 2005) and consumer behavior (Cavanaugh, 2009).

The literature demonstrates that PF is an important construct. Advertisers spend millions of dollars to persuade people toward their products or brands by creating positive feelings through advertisements. In the case of controversial advertisements, PF is also an essential factor to attract consumers toward products or brands (Chaidaroon & Polyorat, 2008). Results of this current study also reveal that PF either generated by controversial advertisements or non-controversial advertisements has a positive influence on behavioral intentions of consumers. As past literature indicates that PF is very important in the context of consumer behavior (Hakkyun et al., 2010; Kozinets, 2001; Winterich & Haws, 2011) and PF has a positive influence on consumer behavior (Abdulai, 2012; Sunde, 2014).

Findings of the present study show that PF of Pakistani male Muslims who have high religiosity have a significant positive relationship with intention to use condoms. Similarly, PF of those Pakistani male Muslims who have low religiosity level also has a positive significant relationship with behavioral intention to use condoms.

Statistical review of the sub categories of control variables also indicates that respondents who are below 30 years old, who are above 30 years, who have education master or above, who live in urban areas, who live in rural areas, whose marriage period within a year, whose marriage time above 10 years, who have one wife, who have no children, who have four children, whose monthly income fall between 7000

Rs to 50000 Rs, whose monthly income above 50000 Rs, who belong to 'Deoband' sect, who belong to 'Breeelvi' sect, who belong to 'Ahle Hadith' sect, who belong to 'Shia' sect and who belong to other religious sects reported that their positive feelings towards advertisements of condoms significantly influence their behavioral intention.

Secondly, H2 hypothesized that to achieve the stated objective of this study, H2 was tested which states that NF is negatively related to BI. In this study, NF refers to negative feelings toward advertisements of condoms. The result presents that there is a negative insignificant relationship between NF and BI. Therefore, this result does not substantiate the empirical linkage between NF and behavioral intention. Hence, H2 is not supported.

Findings of this study are different from the past studies (Akhter et al., 2011; Ammar et al., 2014; An, 2013; Waller & Fam, 2002) although results of this present study are different but analysis of the data also has proved that PF and NF can co-occur. As Edell and Burke (1987) stated that both positive and negative feelings are important for advertisers and both feelings can co-exist. For instance, an advertisement can make one feel happy and sad during one 60-second period; parts of the advertisement elicit happy feelings and parts of it elicit sad feelings.

The outcome of the current study also validates this point that both PF and NF can co-exist simultaneously and it negates approach used in psychological literature that positive and negative feelings do not co-occur (Huang, 2001). So, one can see quite significant differences in the approaches to feelings in advertising and psychology and results also validate this point.

Analysis shows in direct relationship that there is negative relationship between NF and BI. The negative relationship between NF and BI also have support from the past studies (Akhter et al., 2011; Ammar et al., 2014; An, 2013; Waller & Fam, 2002) but this relationship is insignificant it's a contrary result from past studies.

The insignificant relationship between NF and behavioral intention may be the cause of different reasons. As findings of the study of Fredrickson (2001) indicate that negative feelings narrow while positive feelings broaden thought and action tendencies. Feelings appear to be properties of the individual based on the nature of the ad itself (Drozdova, 2014) and there is considerable variance in feelings across people for any one ad (Edell & Burke, 1987).

Attitude toward advertisements of condoms (AtAc) also found an important mediating variable whose existence also explains the insignificant negative relationship between NF and behavioral intention. Results of the mediating test indicate that there is no significant mediating role of AtAc between the relationship of NF and BI. Although the mediating role of AtAc is insignificant, but a comparison of direct and mediating tests present that presence of attitude toward advertisement (AtAc) improves the beta value from $\beta=-0.06$ (direct relationship) to $\beta=0.01$ (mediating) which shows that existence of AtAc turns the negative relationship of NF and BI into a positive relationship.

In this regard, it can be concluded that AtAc is an important factor and its presence might be the cause of insignificant direct relationship between NF and BI. Another important finding also supports the aforementioned point that direct relationship

between NF and attitude toward advertisements of condoms has a positive relationship.

The inevitable need for condom use may also be another reason of insignificant relationship between NF and behavioral intention because overpopulation and sexually transmitted diseases are really big problems and they both can badly impact the whole life of a person and his associate members in terms of economic and social condition. In this scenario, people may ignore the negative side of advertisements and they resist negative feelings to influence their behavioral intention because Pakistani people express a desire to avoid pregnancy by using a condom or other contraceptives (Patterson, 2013). Sarmad A. Ali, “Managing Director”, marketing and advertising sales of the “Jung Media Group”, who is also the President of the International Advertising Association of Pakistan (IAAP) said things are changing and private channels have shown openness to progress (Pande & Bhushan, 2011) because acceptance of such things has been increased in a society.

Statistical outcomes of this research also present that NF of Pakistani male Muslims with high religiosity level have a significant negative relationship with intention to use condoms. It is also found that NF of those Pakistani male Muslims who have low religiosity have a negative relationship with behavioral intention but this relationship is insignificant. These results indicate the significance of religiosity level and show that there is a clear difference between the high religiosity and low religiosity in terms of influencing relationship between NF and behavioral intention. The existence of responses from those Pakistani male Muslims who have low religiosity in overall data may also be the cause of insignificant negative relationship between NF and intention to use condoms.

Analysis of control variables also reveals that negative feelings toward condom advertisements of those respondents who have education master or above, whose marriage time is above 10 years, who have no children, who have five children, whose monthly income is above 50000 Rs, who belong to 'Breelvi' sect and who belong to 'Shia' sect have significant negative influence on behavioral intention.

The third hypothesis formulated based on the above objective is H3 which states that there is a positive relationship between RB and behavioral intention. As expected, the result provides empirical support that there is a positive relationship between RB and behavioral intention. This result is similar to the conclusion of previous findings of the studies (Alserhan, 2010; Arham, 2010; Haque et al., 2011; Khraim, 2010; Migdalis et al., 2014; Mokhlis, 2007; Mokhlis, 2009a; Swimberghe et al., 2009) that the religion and religious beliefs are significant factors in influencing consumer behavior given the presence of certain rules in religion.

Current results also show that there is also a positive relationship between religious beliefs and controversial products. As Nooh et al. (2014) mentioned that statistical analysis of their study showed that religion is positively related to controversial products. The empirical outcome of this study also validates the point of Mokhlis (2010) that religion also influences the use of contraceptives. Findings of the study conducted by the "Pakistan National Institute of Population Studies" (PNIPS) and Pakistan Demographic and Health Survey (PDHS) also support the findings that married people refuse to use contraceptives because of their religious concerns (Mir & Shaikh, 2013).

In conclusion, a modern age where we are living, we find religion as a strong factor which has the capacity to influence social and consumer behavior at the macro level and consumer behavior have a strong relationship with religious beliefs that influence their purchase and consumption decisions.

PLS results also depict that RB of both Pakistani male Muslims who have high religiosity level and who have low religiosity level have a positive significant relationship with intention to use condoms. These results also provide support to the theory TPB by confirming that beliefs are very important in determining behavioral intention.

Findings of the control variables describe those respondents of present study whose age below 30 years, whose age above 30 years, whose education below matric, whose education between intermediate to bachelor, whose education master of above, who live in urban areas, who live in rural areas, whose marriage period below one year, whose time of marriage within 1 to 5 years, whose marriage duration within the period of 6 to 10 years, who got married before 10 years responded that their religious beliefs about condom use have significant positive influence on their intention to use condom.

Furthermore, respondents who have one wife, who have no children, who have one child, who have two children, who have four children, who have five children, whose monthly income below 7000 Rs, whose monthly income 7000 to 50000 Rs, whose monthly income above 50000 Rs, who belong to 'Deoband' sect, who belong to 'Brelvi' sect, who belong to 'Ahle Hadith' sect, who belong to 'Shia' sect and who

belong to other sects reported that there is a positive significant relationship between their religious beliefs and their behavioral intention.

H4 was also formulated to achieve this objective. The hypothesis states that there is a positive relationship between RL and behavioral intention. The result shows that there is not the significant positive relationship between RL and behavioral intention. Therefore, contrary to the stated hypothesis, this study does not find support for a positive relationship between RL and behavioral intention.

Unexpectedly, findings of this empirical study revealed that there is a negative relationship between RL and behavioral intention which is quite different from the past studies of Pakistan National Institute of Population Studies (PNIPS) which revealed that people, who live in such places where RL give permission to use contraception, use contraceptives 1.7 times more than those who live in such places where RL do not allow contraception (Mir & Shaikh, 2013).

Analytical review of the current study is also contrary to the point that different countries like Iran and Bangladesh engaged their religious leaders for promoting the practice of contraception in various forums and resulted in very positive gains in reducing the population (Kamal & Mohsena, 2007).

One possible reason for the variation in the results of current and previous studies could be the attitudes of religious leaders. Islam is practiced under the supervision of (mainly) male religious leaders who carry great weight and can exert a profound influence on the opinions and behavior of their followers (Nasir & Hinde, 2011). Because of the absence of a central authority in Islam (Stephenson & Hennink, 2004), condom use is still controversy among Islamic jurists (Raees, 2013) and also a

controversial topic in a conservative and patriarchal society like Pakistan (Moiz, 2014).

The opinion of Muslim leaders regarding contraception varies from “permitted” to “permitted but discouraged” to “not permitted” (Raees, 2013). Some religious leaders recommend that contraception may be used only within marriage (Pennachio, 2005) with justifiable reasons for contraceptive usage, which include health risks, economics, preservation of the woman’s appearance, and improving the quality of offspring (Dawn, 2014).

Pakistani people express a desire to avoid pregnancy but do not use a condom or other contraceptives because of religious concerns (Patterson, 2013). Clerics in religiously conservative Pakistan tell the Muslim majority that the “Al-Quran” instructs to keep bearing as many babies as possible and contraception is generally “haram”, or a sin (McCarthy, 2011). Pakistani Muslim scholar Maulana Abul Ala Maududi, insist that “the Quran is not silent”. They point to the Quranic condemnation of “the practice of burying female children alive” (Quran 81:8-9; 16:57-59); and the “killing of children is prohibited or censured” (Quran 6:137,140,151; 17:31; 60:12) (Hassan, 2009). The religious milieu undoubtedly undermined public support for family planning in Pakistan and they officially oppose family planning as “un-Islamic” (Patterson, 2013).

Besides this, it is also true that large families cause psychological and economical problems, yet only 9% of religious leaders approve of family planning. Some advocate the birth spacing during breastfeeding for the duration of 2 years (Hakim & Hussain, 2000). In this situation, it is hard for religious followers to refuse the necessity of contraception and accept the religious leaders’ point of view.

Contradictory views about the use of contraception of religious leaders may also cause to refuse the viewpoint of religious leaders. As Ali and Ushijima (2005) reported that because of economic pressure, now religious leaders are not very influential, as very few people listen to them, furthermore they said to convince the religious leaders about the use of contraception is wastage of time because they never ready to cooperate about reproductive health.

Another reason for this interesting finding may be religiosity level of Pakistani male Muslims. Literature revealed that religion is considered as highly personal matter in its nature that is why religion influence more strongly on the individual level and this influence depends on individual's religiosity level. Individual who has high religiosity level evaluate everything in the light of his/her religious beliefs, values, and frameworks taught by religious leaders and then decide to adopt or reject anything (Mahesh Patel, 2012).

Astonishingly, according to responses of Pakistani male Muslims who have high religiosity level, consents of religious leaders about condom use have a significant negative relationship with behavioral intention. Moreover, Pakistani male Muslims who have low religiosity level reported that RL have a negative relationship with intention to use condoms, but this relationship is insignificant.

Review of the analysis of subcategories of control variables presents that among the entire subcategories of control variable just those respondents who have five children, who belong to 'Ahle Hadith' sect and who belong to 'Shia' sect responded that Pakistani religious leaders have significant positive influence on their intention to use condom.

Finally, to achieve the stated objective, H5 was formulated which states that there is a positive relationship between SN and behavioral intention. The result of the regression analysis used to test this hypothesis shows that there is a positive relationship between SN and behavioral intention. Results of the study support the hypothesis that SN is positively related to intention to use a condom of Pakistani male Muslims.

Results of present study validate the findings of past studies (Ajzen, 1991; Baahodoom & Riley, 2012; Martinez-Garcia, 2010; Rinaldi-miles, 2012) that subjective norms are considered as social pressures from those who are considered important to perform the behavior and it is perceived as motivation to obey with such normative influences that influence behavioral intention. Analytical review of outcomes also presents that SN of Pakistani male Muslims with high religiosity level have a significant positive relationship with intentions of Pakistani male Muslims to use condoms.

Statistical results of sub categories of control variables show that those respondents whose age below 30 years, whose age above 30 years, who have education below matric, who have education master or above, who live in urban areas, whose marriage duration below one year, whose time of marriage between 6 to 10 years show that subjective norms have positive significant influence on their behavioral intention.

Moreover, respondents of current study who have one wife, who have one child, who have three children, who have four children, who have five children, whose monthly income fall between the range of 7000 to 50000 Rs, who belong to 'Deoband' sect,

who belong to 'Ahle Hadith' sect and who belong to other sects also reported that subjective norms significantly influence their behavior intention.

5.3.2 Relationship between PF, NF, and AtAc

The second objective of this study is to investigate the influence of PF and NF on attitudes toward advertisements. In the light of objective two hypotheses (H6, H7) are formulated. Firstly, this objective was achieved by testing H6 that states PF is positively related to AtAc. Based on the regression result in this study, PF is found to be positively related to AtAc; thus, H6 is supported. In other words, PF, which refers to positive feelings toward advertisements of condoms have a positive influence on AtAc.

The findings observed in this study mirror those of the previous studies that have reported a positive effect of PF on behavioral intention (Lutz, 1985; MacKenzie & Lutz, 1989; Spudulyte, 2012). Alabdali (2010) stated that advertisements have potential to formulate, shape or reshape the feelings of consumers. It is also widely accepted by research scholars that advertisements can stimulate behavioral intentions through influencing attitudes (Sunde, 2014). Attitude toward advertisements is actually influenced by emotion and beliefs and they both have the potential to influence the attitude toward advertisements positively (Brackett & Carr, 2001; Ducoffe, 1995; Pollay & Mittal, 1993).

Findings of this present study describe that PF of Pakistani male Muslims who have high religiosity have a significant positive relationship with AtAc. Likewise, PF of Pakistani male Muslims who have low religiosity level also has a significant positive relationship with AtAc.

Statistical values of subcategories of control variable also present the significance of the positive feelings in terms of influencing AtAc. Results show that positive feelings toward advertisements of condoms of those respondents who are below 30 years old, whose age above 30 years, who have education below matric, who have education between intermediate to bachelor, whose education level master or above, who live in urban areas and who live in rural areas have positive significant influence on AtAc.

Also, it is also found that positive feelings toward advertisements of condoms of those respondents whose marriage time within one year, whose marriage period between 1 to 5 years, whose marriage duration between 6 to 10 years, who got married before 10 years, who have one wife, who have two wives, who have no child, who have one child, who have two children, who have three children, who have four children and who have five children have positive significant influence on AtAc.

Statistical data of subcategories of control variables also indicate that respondents who have monthly income 7000 to 5000 Rs, who have monthly income above 50000 Rs, who belong to 'Deoband' sect, who belong to 'Breelvi' sect, who belong to 'Ahle Hadith' sect, who belong to 'Shia' sect and who belong to other sects reported that there is positive significant influence of positive feelings toward advertisements on their attitude toward advertisements (AtAc).

Finally, NF negatively relates to AtAc was also tested. It is important to remember that NF is defined as the negative feelings toward advertisements of condoms. Contrary to expectations, the finding was not supported; it revealed that NF does not influence behavioral intention significantly. Analysis of the study illustrates that this

result does not support some previous studies (Akhter et al., 2011; Shumaila Ammar et al., 2014; Daechun An, 2013; Ting & Run, 2012; D. S. Waller & Fam, 2002).

Attitude toward advertisements is influenced by emotions positively or negatively (Brackett & Carr, 2001; Ducoffe, 1995; Pollay & Mittal, 1993). Bauer and Greyser (1969) conducted a research to explore the association between the attitude of consumers toward advertising and their subsequent ratings of specific ads. The results of their study revealed that there is a significant relationship between attitude toward advertising and negative feelings (e.g., annoying and offensiveness).

More interestingly, results of the present study reveal that although the relationship between NF and AtAc is not significant but it shows that there is a positive relationship between NF and AtAc which is totally contradictory to the stated hypothesis.

There might be a number of reasons for such findings, firstly, people use advertising for getting information about products or services and for getting support about their purchasing and consumption decisions (Krishman & Smith, 1998). People evaluation of advertisements and advertised product or brand may not give them space to be affected by emotional stimulation of advertising. As Mitchell and Olson (1981) mentioned that attitudes of consumer based on their evaluation and importance and need of advertised product or brand dominate over other things.

Secondly, it is evident that advertising has great influence on attitude toward advertisements of people, and it is also observed that people's experiences and their beliefs also have very strong influence on attitude towards advertisements (Pollay & Mittal, 1993). If the person already has positive experience or belief, or he has

extreme need of particular thing such as condom because condom has become an inevitable need for those who are conscious about their society and economic condition, ignore the negative side of advertisements and remain strict to their positive attitude which is already developed by his experiences, beliefs, and/or necessities. In such condition, there is a chance of co-existence of the negative feelings and positive attitude toward advertisements.

Lastly, Chaidaroon and Polyorat (2008) mentioned that sometimes marketers and advertisers advertise their products in such way that make their advertisements moderately controversial and the reason why marketers and advertisers did that is because they want to get attention from the audience and controversial advertisements and products help them to achieve their goals.

There are many companies that used controversial advertisements to achieve their goals successfully. For example, companies like Wonderbra, French Connection UK and Love Kylie became successful in gaining audience attention and economical rise in their business (Pope et al., 2004). Big brands like Adidas (The Huffington Post, 2012a), Benetton (The Huffington Post, 2012b), Burger King (Adweek, 2014), The Carl's Jr., GoDaddy, Dove, McDonald (Entis, 2015), PayPal, Protein World (Sherwin, 2016), Manforce condoms (Dailymail, 2015) Durex condoms (BBC, 2003) and Josh condoms (Crilly, 2013; Stahl, 2015) also used controversial advertisements to attract audience.

Particularly, in reference to this present study, facts also indicate that condom advertisements in Pakistan are created carefully and advertisers balance the negative aspects of advertisements with positive aspects because statistics of DKT Pakistan

show that they got sharp increase in sale (DKT, 2016), even after two controversial advertisements (Crilly, 2013; Stahl, 2015) which show that their advertisements did not influence the attitude of people toward advertisements negatively because if they do so they never get an economical rise because there is significant positive relationship between AtAc and BI, though it is also notable point that negative feelings toward advertisements of condom also exist.

Literature of advertising also shows that marketers are more interested in creating positive attitudes of the audience (Mittal, 1994) because highly positive attitude toward the advertising, lead to a higher behavioral intention of consumers (Chang & Thorson, 2004). Two different categories of controversial advertising can be identified, namely, that which relates to controversial products such as condoms and offensive executions of advertisements. It is ultimately the latter category, which includes racist, sexist, or violent executions, which could objectively offend consumers. The offense caused by a product, rather than the advertising of such product, such as a condom, should not be enough to lodge a complaint on the grounds of offense (Vos, 2011).

This argument also helps to explain the positive relationship between NF and AtAc that almost every condom advertisement in Pakistan is designed carefully without violation of any law, cultural and religious norms and value. If particularly focus the advertisements of condoms in Pakistan, they only considered controversial because of controversial product (condom), otherwise, they are professionally created art of advertisers that must create a positive attitude toward advertisements of condoms so that lead to behavioral intention positively.

In the advertising context, negative and positive feelings are important in explaining the effects of advertising as are semantic judgments of the ad's characteristics and that they contribute to predictions of attitude toward advertisements by providing an explanation of a different portion of the variance. Feelings appear to be properties of the individual based on the nature of the ad itself (Drozдова, 2014). This suggests that it is very important for researchers to consider the source of feelings that are elicited- feelings come from the individual.

Findings of the study also present that NF of Pakistani male Muslims who have high religiosity level have a significant negative relationship with AtAc who have high religiosity level to use condoms. Similarly, NF of Pakistani male Muslims who have low religiosity level also has a significant negative relationship with their AtAc.

Review of the analysis of subcategories of control variables presents that negative feelings toward advertisements of condoms have significant negative influence on AtAc of those respondents whose age is below 30 years, who are above 30 years old, who have education intermediate to bachelor, who have education master or above, who live in urban areas, who live in rural areas and whose time of marriage is between 1 to 5 years.

Furthermore, it is also found that respondents who have one wife, who have no child, who have one child, who have five children, whose monthly income is between 7000 to 50000 Rs, whose monthly income is above 50000 Rs, who belong to 'Deoband' sect, who belong to 'Brelvi' sect, who belong to 'Ahle Hadith' sect and who belong to 'Shia' sect responded that NF has significant negative influence on their attitude toward advertisements.

5.3.3 Mediating Role of Attitude toward Advertisements of condoms on the Relationship of PF and NF with behavioral intention

The third objective of this study is to examine the mediating role of attitudes toward advertisements between PF, NF, and intentions of Pakistani male Muslims to use condoms. To achieve this objective, one direct relationship between the mediator and the dependent variable was tested (H8). Then, most importantly, two mediating hypotheses were proposed and tested using bootstrapping method (Preacher & Hayes, 2008). Precisely, hypotheses H9, H10 were tested to see the mediating role of attitude toward advertisements of condoms (AtAc).

Firstly, the aforementioned objective resulted in H8, which states that there is a positive relationship between AtAc and behavioral intention. The finding provides support for H8 as the regression result suggests that there is a positive relationship between AtAc and behavioral intention. Previous studies (Bruner & Kumar, 2000; Y. Chang & Thorson, 2004; Mi El-Adly & Aicinen, 2010; Holbrook & Batra, 1987; Krishnan & Smith, 1998; Lutz, 1985; MacKenzie & Lutz, 1989; Mehta, 2000; Mitchell & Olson, 1981; Muda et al., 2014; M. N. Nooh et al., 2014; C. Shimp, 1981; Singh & Dalal, 1999; Sunde, 2014; Tsang et al., 2004) also support the findings of this present empirical research that highly positive attitude toward the advertising, lead to a higher behavioral intention.

In the context of controversial advertising, it is also found that no matter which type of advertisements are exposed to the audience, if they have a positive attitude toward advertisements, their behavior intention definitely influenced by AtAc positively. As Sunde (2014) described that advertising has the potential to influence attitudes and behavioral intentions.

El-Adly (2010) explains that attitude towards advertising can affect the consumer reaction to any advertising. People use advertising for getting information about products or services and for getting support about their purchasing and consumption decisions (Krishman & Smith, 1998). Mehta (2000) also said that attitude towards advertisements is an important element which has the capacity to influence the consumer's reaction. Muda et al. (2014) added if consumers have a favorable attitude toward advertisements (AtAc), they will make decisions about purchasing or consuming.

Analytical review of results shows that AtAc of Pakistani male Muslims who have high religiosity level have a significant positive relationship with their behavioral intention to use condoms. Likewise, AtAc of Pakistani male Muslims with low religiosity level also has a significant positive relationship with intentions to use condoms.

Findings of the subcategories of control variables also reveals that those respondents whose age below 30 years, whose age is above 30 years, who have education upto matric, who have education between intermediate to bachelor, whose education is master or above, who live in urban areas, who lives in rural areas, whose marriage time upto one year, whose marriage duration fall between the range of 1 to 5 years and whose marriage period more than 10 years responded that their AtAc has significant positive influence on their behavioral intention to use condom.

In addition, those respondents who have one wife, who have two wives, who have no children, who have one child, who have two children, who have four children, whose monthly income upto 7000 Rs, whose monthly income between 7000 to 50000 Rs,

who have above 50000 Rs monthly income, who belong to 'Deboand' sect, who belong to 'Breelvi' sect, who belong to 'Ahle Hadith' sect, who belong to 'Shia' sect and who belong to other sects also responded that their attitude toward advertisements have significant positive influence on behavioral intention.

In order to attain the mediation objective, H9 was tested which states that AtAc mediates the positive relationship between PF and behavioral intention. The result indicates that the mediatory role of AtAc between PF and behavioral intention relationship is quite significant. Therefore, H9 is supported. Past studies also evident that important factor which has the capacity to influence attitude toward advertisement is an emotional reaction of the audience, and it is considered strongest factor (Lutz, 1985; MacKenzie & Lutz, 1989; Spudulyte, 2012) and Alabdali (2010) stated that advertisements have potential to formulate, shape or reshape the feelings of consumers. It is also widely accepted by research scholars that advertisements can stimulate behavioral intentions through influencing attitudes (Sunde, 2014).

Moreover, Feelings toward advertisements have a positive influence on attitude toward advertisements (Lutz, 1985; MacKenzie et al., 1986) and consumer behavior (Abdulai, 2012; Sunde, 2014). It is also evident from literature which reveals that every reaction of people base on their attitude (Comrey & Newmeyer, 1965) and attitude can also base on emotions. This means that an individual can form either positive feelings toward the information, product or action based on liking (Solomon et al., 2009). Thus, attitudes can affect the behavior of an individual (Lee et al., 2014).

PLS results depict that AtAc of both Pakistani male Muslims who have high religiosity level and who have low religiosity level significantly mediates between the relationship of PF and intention to use condoms (BI).

Analytical review of the subcategories of control variables also shows that those respondents of this study whose age upto 30 years, whose age above 30 years, who have education upto matric, whose education level fall between the range of intermediate to bachelor, who have education master or above, who belong to urban areas, who belong to rural areas, whose marriage period within a year, whose marriage duration 1 to 5 years, whose marriage time fall between the range of 6 to 10 years, who got married before 10 years, who have one wife and who have two wives reported that their attitude toward advertisements significantly mediates between PF and BI.

It is also found in the analysis of sub categories of control variables that those respondents who have no child ($\beta=.29$; $t=148.20$; $p=0.00$), who have one child, who have two children, who have four children, who have five children, whose monthly income is between 7000 to 50000 Rs, whose monthly income is above 50000 Rs, who belong to 'Deoband' sect, who belong to 'Breevi' sect, who belong to 'Ahle Hadith' sect, who belong to 'Shia' sect and who belong to other sects gave response that AtAc significantly mediates between PF and BI.

With regards to the third objective stated earlier, H10 was tested which states that attitude toward advertisements of condoms (AtAc) mediates the positive relationship between NF and behavioral intention. The statistical result indicates that AtAc does not significantly mediate between the relationship between NF and behavioral

intention. This result, however, is not surprising given the fact that the path from NF to behavioral intention has a negative relationship in the direct relationship and it is also found in this study that there is no significant direct relationship between NF and attitude toward advertisement (AtAc) as reported earlier. Hence, H10 is not supported.

Previous studies (Bruner & Kumar, 2000; Lutz, 1985; MacKenzie & Lutz, 1989) of marketing communication and advertising research show that attitude toward the advertisement is considered very important construct that represents feelings of consumers either favorable or unfavorable about the ad (Mitchell & Olson, 1981; T. Shimp, 1981). Attitudes are what consumers develop after evaluation of an advertised product or a service which may be positive or negative. Advertising whether it is good or bad, whether or not consumer like it, can impact the formation of attitude (Mitchell & Olson, 1981). Consumers' choice to view any form of advertising is dependent upon the attitudes towards the advertising of them (Singh & Dalal, 1999).

Findings of the study revealed that it is evident that there is a significant positive relation between AtAc and behavioral intention but in the case of controversial advertisements, AtAc does not positively mediate between the relationship of NF and BI. Although the mediating role of AtAc is insignificant, but a comparison of direct and mediating tests present that presence of attitude toward advertisement (AtAc) improves the beta value from $\beta=-0.06$ (direct relationship) to $\beta=0.01$ (mediating) which shows that existence of AtAc turns the negative relationship of NF and BI into a positive relationship.

Past studies (Run et al., 2010; Waller, 2007; Waller et al., 2013) also describe that controversial advertisements have a negative influence on consumer behavior and the

current study also presents the similar result. But it is also true that many companies (e.g., Wonderbra, French Connection UK, Love Kylie, Benetton, Adidas, Benetton, Burger King, GoDaddy, Dove, McDonald, The Carl's Jr., PayPal, Protein World, Manforce condoms, Durex condoms, and Josh condoms) used controversial advertisements deliberately and got an economical rise in their business (Crosier & Erdogan, 2001; Pope et al., 2004).

There is recent example of Josh condom whose seller DKT sold the highest number (25 million condoms) just in one year which is almost double amount of sale from the previous two years sale of DKT (DKT, 2016) and this company claim that they convey their message to estimated 98 million people through 41,290 TV spots and 14,874 radio spots. Facts also illustrate that DKT got an increase in the sale when it was facing strong reaction from a religious section of the society and its two television advertisements were banned by PEMRA (Crilly, 2013; Stahl, 2015). This example indicates that any company does not spend money on advertisements, so its advertisement would be banned, but companies know very well where they have to spend and in which manner.

Advertisements of condoms are known as controversial advertisements and controversial advertisements generate negative consequences. Companies and advertisers are well aware of the consequences of their advertisements and especially advertisements of controversial product which is known as controversial advertisements.

In this line, it can be concluded that advertisements are carefully designed craft for a target audience which is created by professionals who create advertisements after

evaluating every aspect of advertisements, products, brands, society, culture and consequences of advertisements. Sometimes it is not possible for advertisers to totally remove the negative elements from the advertisements, for example in the case of condom advertisements, advertisers just focus on contents of advertisements but it is not possible for them to protect the advertisements of condoms to be called as controversial advertisements because of a controversial product.

In this case, it is the duty of advertisers to overcome the negativity of the advertisements so they create such contents which can overcome negativity or sometimes turn over the negativity into positivity. Empirical findings of this present study portray the same that in direct relationship between NF and behavioral intention it is found that there is a negative relationship but presence of AtAc as a mediator variable turned the negative relationship into positive which show that advertisers focused much on attitude toward advertisements of condoms (AtAc) rather than NF because they know generation of NF by controversial advertisements is normal.

Analysis of the findings of subcategories of control variables presents that among entire categories just those respondents who have education upto matric, whose marriage period within a year, who have two wives and who have four children reported that their attitude toward advertisements significantly mediates between NF and their intention to use condom.

5.3.4 Moderating Role of Religiosity on the Relationship between PF, NF, AtAc, RB, RL, SN and Behavioral intention

The fourth objective of this study is to examine the moderating role of religiosity on the relationship between PF, NF, AtAc, RB, RL, SN and behavioral intention. To achieve this objective, six hypotheses were tested which include H11, H12, H13, H14,

H15 and H16. Two out of six related to the moderating role of religiosity were found significant other four hypotheses were found to be not significant; therefore, they are not supported.

Firstly, H11 states that religiosity significantly moderates the relationship between PF and behavioral intention. The result shows that religiosity significantly moderates the relationship between PF and behavioral intention. Hence, H11 is supported. Analysis of the study also reveals that high religiosity of Pakistani male Muslims significantly moderates the positive relationship between PF and behavioral intention.

The literature on consumer behavior also indicates that religious factors are also important in influencing consumer behavior given the presence of certain rules in religion. Religion shows potential for significant elements in the phases of problem solving and decision making (Khraim, 2010). It is also evident that religiosity plays a significant moderating role in how consumers react to advertising (Hopkins et al., 2014). Findings of this study also support that religiosity is positively related to controversial products and controversial advertisements and religiosity also has a significant relationship with consumer behaviors (Nooh et al., 2014).

According to Patel (2012), religiosity is very important cultural and religious force and it has the potential to influence the consumer behavior because it is noticed that consumer behavior also categorized according to the faith of the target audience. Degree and level of influence of religion on consumer behavior depend on their religiosity level. According to Mokhlis (2010), religiosity influences consumer behavior by affecting the personality structure of an individual which includes his/her beliefs, values, emotions and tendencies.

Review of the results of sub categories of control variable also describes that religiosity significantly moderates between the relationship of PF and Behavioral intentions of those respondents whose age is upto 30 years, who have education master or above, who live in urban areas, whose marriage period within one year, whose marriage duration between 1 to 5 years, who have one wife, who have no child, who have one child, whose monthly income more than 50000 Rs, who belong to 'Breelvi' sect and who belong to other sects.

Secondly, H12 states that religiosity significantly moderates the relationship between NF and behavioral intention. Unfortunately, the result demonstrates no support for the hypothesized moderation role of religiosity on NF and behavioral intention relationship. Hence, H12 is not supported. SmartPLS 2.0 output indicates that t-value of the interaction between NF and behavioral intention is not significant. It also presents that low religiosity of Pakistani male Muslims significantly moderates between the NF and BI.

The result of the study does not support the findings of previous studies (Fam et al., 2004; Hopkins et al., 2014; Nooh et al., 2014; Run et al., 2010) which indicated that there is a positive significant relationship between religiosity and controversial advertisements. As Hopkins et al. (2014) said that it is more likely that more religious person will be more offended by the advertisements of controversial products. People with high level of religiosity have greater and serious concerns about the controversial products (e.g., cigarettes, alcohol, underwear, contraceptives and condoms) and their advertisements because they possess more traditional attitudes and they have concerns about moral standards.

Results of subcategories of control variables also depict that those respondents who have no children, who have two children, who have four children and whose monthly income between the range of 7000 Rs to 50000 Rs reported that their religiosity level significantly moderates between the relationship of NF and intention to use condom.

Thirdly, H13 states that religiosity significantly moderates the relationship between AtAc and behavioral intention. This result also has been unable to demonstrate the significant moderating role of religiosity on AtAc and behavioral intention relationship. Therefore, H13 is not supported. This finding is unexpected and contrary to past studies (Arnould et al., 2004; Schiffman & Kanuk, 2010; Waller et al., 2005). Findings also show that both high and low religiosity also have no significant moderating roles on the relationship between AtAc and BI.

Literature revealed that religion and religiosity are important in influencing consumer behavior (Patel, 2012). It also explains that the extent to which a person is religious also impacts the attitude of individuals regarding the advertisement. Religiosity has an impact on consumer attitude toward advertising messages that leads to behavior (Conroy & Emerson, 2004; Rice & Al-Mossawi, 2002; Sunde, 2014).

Analytical review of sub-categories of control variables reveals that those respondents who have education up to matric, who have education between intermediate to bachelor, who live in urban areas, who live in rural areas, whose marriage period between 6 to 10 years, whose marriage duration more than 10 years, who have one child, who have two children, who have three children, who have four children, whose monthly income more than 50000 Rs, who belong to 'Deoband' sect and who

belong to other sects reported that their religiosity level significantly moderates between the relationships of AtAc and their intention to use condom.

Fourthly, H14 states that religiosity significantly moderates the relationship between RB and behavioral intention. The result shows that religiosity does not moderate the relationship between RB and behavioral intention. Hence, H14 is also not supported. Findings of current research also support the results of the study of (Yanu et al., 2014) that described that consumers' religiosity appears to be less credible in explaining religious influences in buyer behaviors as believers were reported to still hold beliefs that may contradict with their faith.

An important result of the analysis also describes that high and low religiosity of Pakistani male Muslims also has an insignificant moderating role. Moreover, results depict that high religiosity of Pakistani male Muslims has a positive insignificant moderating role and low religiosity of Pakistani Muslims has negative insignificant moderating role between RB and BI negatively.

Findings of sub-categories of control variables also describes that those respondents whose age more than 30 years, who have education up to matric, who have education between intermediate to bachelor, who live in urban areas, who live in rural areas, whose marriage duration within one year, whose marriage period between 1 to 5 years, whose marriage duration fall between the range of 6 to 10 year, who got married before 10 years, who have one children, whose monthly income between 7000 to 50000 Rs and whose monthly income above 50000 Rs reported that their religiosity level significantly moderates between the relationships of RB and their intention to use condom.

Fifthly, H15 states that religiosity significantly moderates the relationship between RL and behavioral intention. The result demonstrates support for the hypothesized moderation role of religiosity on RL and behavioral intention relationship. Hence, H15 is supported. SmartPLS 2.0 output also indicates that t-value of the interaction between RL and behavioral intention is significant. Furthermore, results show that high religiosity of Pakistani male Muslims significantly and negatively moderate the relationship between RL and BI, while low religiosity of Pakistani male Muslims positively moderates the relationships between RL and BI, but moderating role of low religiosity is insignificant.

Literature shows that religious followers with high religiosity level strongly and strictly accept the religious doctrine and strictly follow all the principles, rules, code and ethics of their religion and usually big source of religious teachings, values and beliefs is religious leaders. But this study's results present a different outcome that there is no moderating role of religiosity between the relationship of RL and behavioral intention.

Results of the sub categories of control variables indicate that religiosity level of those respondents who have education upto matric, whose marriage period upto one year, whose marriage duration above 10 years, who have no child, who have one child, who have four children and whose monthly income more than 50000 Rs significantly moderates between the relationship of RL and intention to use condom.

Finally, to achieve the stated objective, H16 was tested. The hypothesis states that religiosity significantly moderates the relationship between SN and behavioral intention. Contrary to expectations, this study did not find a significant moderation

role of religiosity on the relationship under examination. Hence, H16 is not supported. Statistics also depict that low religiosity has insignificant positive moderating role between the relationship of SN and BI, whereas high religiosity has a significant negative relationship between SN and BI.

Statistical values of subcategories of control variables show that religiosity level of those respondents who have education upto matric, who lives in rural areas, whose marriage duration between 1 to 5 years, who have three children and who belong to 'Breelvi' sect significantly moderates between the relationship of SN and behavioral intentions of Pakistani male Muslims.

5.4 Implications of the Study

Positive and negative feelings and attitudes toward advertisements of condoms, religious beliefs about condom use, religious leaders and condom use intentions make this study unique in Pakistani context and the mediating role of attitude toward advertisements of condoms and moderating variable "religiosity" double its importance. The findings of this study will contribute hopefully at, practical, theoretical and methodological level.

5.4.1 Practical Implications

This present study is unique because of its nature and accomplishment of the study also a big contribution in terms of exploring the unstudied area. Its sensitivity actually depicts the importance of the research work because researcher avoids touching such a sensitive topic, especially in conservative religious societies like Pakistan, this is the reason that this area is still unstudied and this study is a practical contribution in terms of investigating the real-time problems, causes, and their effects in context of advertising.

This empirical investigation of controversial advertisements and their influence on the behavioral intention with other important variables will be helpful for advertisers who want to advertise their products, ideas or services in such places where a religious section of society is in the majority or dominate and they have a different religious opinion about advertisements, products, and their use. This study will likely contribute to present the importance of religious beliefs about the products and religiosity which will be guidelines for advertisers to consider religion and religiosity before advertising their product, ideas or services, probably; it will be more beneficial for those advertisers who want to advertise such products which are considered controversial by target audience.

Findings of the study will be beneficial for those who are trying to overcome the population growth in high populous countries like Pakistan and also help those who are fighting against the HIV and other sexually transmitted infections (STIs) in terms of promoting protected sex by using condoms. The overall outcome of the present study will also be helpful for companies and advertisers for conducting applied research and literature of this investigation will also help them practically to improve their performance for promoting and advertising condoms in conservative and religious societies.

Expectedly, this study will also be beneficial for policy makers in respect of religious beliefs, religious leaders, and religiosity because it will help them to understand the religious point of view of Pakistani married male Muslims about condom use, so will be helpful in formulating any policy about family planning and condoms or contraceptives. The findings of the study will also present the overall view about the advertisements of condoms that may be used to formulate any censor policy for

advertising and televisions. Pakistan Electronic Media Regulatory Authority (PEMRA) can also take benefit from this study to make policies about advertisements of condoms and contraceptives by knowing public reaction about the ads which is a key focus area of this current research.

Findings of the study will also provide the overall view of Pakistani males towards religion and its association with condom use behavior. Religious leaders of Pakistan may use this study to have an overall unbiased picture of the phenomena and know the importance of the condom use in Pakistan and know how they can contribute to national growth through formulating a public opinion about population growth and protected sex.

5.4.2 Theoretical Implications

Theory of planned behavior (TPB) postulates attitudes, subjective norms and perceived behavioral control, together with demographic and environmental factors to predict individual's behavioral intentions. The use of the TPB to predict condom use intentions in various populations and situations are well supported in the literature (Rinaldi-miles, 2012). Due to the ability of TPB to serve as an exploratory tool to identify specific attributes of behavior, the TPB is an appropriate theory to study sexual behaviors (Martinez-Garcia, 2010).

Focus of this current empirical research was to investigate the influence of different factors on condom use intention of Pakistani married male Muslims and in this regard findings of this study support the theory of planned behavior and found TPB is an appropriate model for determining behavioral intention related to condom use. Subjective norm which is an important construct of TPB was also found significant in

the findings of this present study. According to results SN has significant influence on behavioral intention of married male Muslims of Pakistan.

This study provides empirical evidence for the theoretical relationships hypothesized in the research framework. Specifically, it highlights the mediating role of attitude toward advertisements of condoms between the relationships of positive feelings toward advertisements and negative feelings toward advertisements with behavioral intention and also highlights the moderating role of the religiosity on the relationship between PF, NF, AtAC, RB, RL, SN and behavioral intention.

Scholars and previous literature on TPB indicate that there is a gap in the theory of planned behavior and different other variables may be the part of the model. As Ajzen and Klobas (2013) said that the new information may become input into the model that determine intentions for the future. Ajzen (2012) also said that persuasive communication techniques can be used to produce changes in attitudes as well as behavior. Among the factors i.e., personality traits, attitudes, beliefs, religiosity, age, sex, education, and income could be modeled in the fertility domain (Ajzen & Klobas, 2013).

This study has sixteen hypotheses, out of which eight hypotheses are supported, while eight are not. The combination of PF, NF, AtAc, RB, RL and REL in a single model as behavioral predictors influencing behavioral intention has received little attention. Based on the foregoing, the structural relationship between PF, NF, AtAc, RB, RL and REL as relevant variables affecting behavioral intention is examined in a single model. The results show that PF, RB, SN, and AtAc have a positive impact on the behavioral intention of Pakistan male Muslims. The study adds further knowledge on

the importance of attitude toward advertisements in predicting behavioral intention. This study also contributes by investigating the relationship between PF, NF, and AtAc.

Hence, the study enhances the knowledge of the TPB and literature on advertising and consumer behavior. This study will provide insight in regards to the intentions of Pakistani male Muslims for using condoms in Pakistan. The findings of the study will help to assess the utility of the TPB in such place where the majority population is Muslim and they have a different religious point of views about advertisements of condoms and condom use. This study will also likely contribute to the body of knowledge by extending the theory of planned behavior by adding new variables, feelings, and attitudes toward the advertisements of condoms, religious beliefs about condom use, consent of religious leaders (Independent variables), and religiosity (moderating variables).

The TPB has been applied to explain a variety of health behaviors, including pregnancy prevention behaviors or condom and contraceptive use (Myklestad, 2007; Rinaldi-miles, 2012). But, scholars (Ogden, 2003; Sniehotta et al., 2014) raised serious questions about the validity of the theory of planned behavior. Sniehotta et al. (2014) published their research with the title “time to retire the theory of planned behavior”. Findings of this present study reject the claim of Sniehotta et al. (2014) about the retirement of TPB, rather it validates the predictive value of the TPB.

Hopefully, this study will also helpful for future researchers who want to explore the relationships between advertisements, attitudes toward advertisements, religious

beliefs, and behavioral intention and it will also guide the future researchers about the moderating role of religiosity.

5.4.3 Methodological Implications

This study probably will also add to the body of knowledge of sensitive issues. This current study is unique in nature and it will likely guide in terms of sampling and data collection method to those researchers who want to conduct studies on sensitive issues like condoms.

Besides the practical and theoretical contributions, this study puts forth some other methodological implications. Firstly, previous studies on advertisements focus on ethical aspects of controversial advertising and most studies on controversial advertisements in Pakistan used the descriptive statistics to know the public opinion about controversial advertisements in a religious context.

No study till date was found which explored the controversial advertisements' effects on behavioral intention by using advanced and latest statistical tool like PLS-SEM. Additionally, validation of instruments' items of PF, NF, AtAC, RB, RL, SN, REL and BI through exploratory factor analysis, Cronbach's alpha, and composite reliability is also methodological contribution which was untested in Pakistan before.

Convergent validity and discriminant validity were assessed and found to be satisfactory, above the required threshold. Hence, the current study represents a further contribution to methodology and literature of behavioral intention by establishing validity and reliability of the adopted and adapted measures in the Pakistani context.

5.5 Limitations of the Study

This study, though with significant associations, it is not without limitations. The researcher faced difficulty in accessing information about condom use due to the sensitivity of the topic and cultural and social limitations and refusal in responding. For avoiding this issue and according to the sensitivity and need of the topic researcher selects snowball sampling technique for collecting data from respondents. Time and financial constraints are also the limitations of this study so snowball sampling suits to complete work timely with limited financial resources. Sampling technique and sampling size also limit this study. Lastly, this study design was purely quantitative, so no qualitative data was collected so it is also a limitation of this study.

5.6 Suggestions for Future Research

To develop the complete understanding about the controversial advertisements more steps can be taken in future. Firstly, this current study just focuses on advertisements of condoms and their influence on attitude toward advertisements of condoms and behavioral intention. For developing complete understanding about controversial advertisements, there is a need to conduct an empirical research by taking all other categories of controversial advertisements, for example, advertisements of female contraceptives, advertisements of sanitary napkins etc.

Secondly, a present study just focuses on the intention of Pakistani male Muslims toward condom use, but actual behavior is still unstudied in Pakistan in condom use context. So, it also indicates that research work should be accomplished in future to explore the actual behavior of Pakistani male Muslims which will also determine the difference between behavioral intention and actual behavior.

In the context of condom use behavior, the influence of advertisements of condoms on the radio as well as on print media is also still unstudied and need a thorough study on the topic. In future research studies can be conducted by using a qualitative method or mixed method for having more in-depth knowledge about controversial advertisements. Comparative studies of different cultures and societies can also be accomplished by using more advanced and latest statistical tools.

5.7 Conclusion

A major focus of the study was to empirically investigate the influence of condom advertisements (feelings and attitude toward advertisements) and religious factors (religious beliefs, religious leaders, and religiosity) on condom use behavior. Theory of Planned Behavior was found most appropriate and Behavioral intention was used as dependent variable instead of actual behavior because the intention is a good predictor of actual behavior. Past literature also provides support to use TPB because there is a gap in theory and more variable can be added in the theoretical model. This research work has achieved all the four objectives as discussed in chapter 1.

The first objective is to measure the influence of PF, NF, RB, RL and SN on intentions of Pakistani married male Muslims to use condoms. This objective was achieved by testing five direct relationship hypotheses. The study provides empirical evidence of the significant positive relationship between PF, RB, SN and behavioral intention. The second objective of this study is to investigate the influence of PF and NF on attitudes toward advertisements. In the light of the second objective, two hypotheses were tested to accomplish this objective. Empirical evidence shows that PF has a positive significant influence on AtAc, while NF has a negative insignificant influence on AtAc.

The third objective of this study is to examine the mediating role of attitudes toward advertisements between PF, NF, and intentions of Pakistani married male Muslims to use condoms. Likewise, this objective was achieved by testing the mediation hypotheses. The findings show that attitude toward advertisements (AtAc) plays a significant mediational role between PF and behavioral intention, whereas the mediational role of AtAc between NF and behavioral intention is found insignificant.

Lastly, the fourth objective of this is to analyze the moderating role of religiosity between PF, NF, AtAc, RB, RL, SN and intentions of Pakistani married male Muslims to use condoms. Six moderating hypotheses were tested to achieve this objective. The results indicate religiosity plays a moderating role significantly only between the relationships of PF, RL, and behavioral intention. It is also found that there is no moderating role of religiosity between NF, AtAc, RB, SN and behavioral intention.

Moreover, the study provides practical, theoretical and methodological contributions in terms of the influence of condom advertisements and religious factors on behavioral intention. Based on the limitations of the study, several directions for future research are also outlined. Conclusively, this research work has added valuable implications, both practically, theoretically and methodologically in the advertising literature.

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Appendix A
English Questionnaire



**INFLUENCE OF CONDOM
ADVERTISEMENTS AND RELIGIOUS
FACTORS ON CONDOM USE
INTENTIONS: AN EMPIRICAL STUDY
AMONG MALE MUSLIMS IN PAKISTAN**

**School of Multimedia Technology and Communication (SMMTC)
UUM College of Arts and Sciences
Universiti Utara Malaysia**



QUESTIONNAIRE

Dear Valued Respondents,

This survey questionnaire is to investigate the relationship between advertisements of condoms and intention to use condom and moderating effect of religiosity of Pakistani male Muslims. Questionnaire also examines the influence of religious beliefs about condom use of Pakistani male Muslims and subjective norms on intention to use condom.

For the objectivity of this research, you are humbly required to answer all the questions of this survey in the provided spaces. There is no wrong or right answers, as the answers to each question will be regarded as your own true perception.

I sincerely hope you can spend times to answer this survey. The result from this survey will be used in aggregate, without referring to any one individual, and will be used solely for academic research purposes. Your response will be kept confidential.

Thank you for your time and kind cooperation.

Abdul Rehman Madni (96014)

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Section A: Background Information

Please tick (✓) the appropriate box.

Age: _____ years Old.

Education: Up to Matric
Intermediate to Bachelor
Master or above

Residence: Urban
Rural

Time of marriage Upto 1 year
2 to 5 years
6 to 10 years
More than 10 years

Number of Wives: One
Two
Three
Four

Number of children: One
Two
Three
Four
Five
More than Five

Monthly Income: Upto 7000

--

7000 to 50000

More than 50000

Sect:

Deoband

Breelvi

Ahl e Hadith

Shia

Section B: Religiosity

Please indicate your reactions to the following statements by using the scale.

		1	2	3	4	5
		Not at all True of me	Somewhat True of me	Moderately True of me	Mostly True of me	Totally True of Me
Items		Scale				
B1	I often read books and magazines about my faith.	1	2	3	4	5
B2	I make financial contributions to my religious organization.	1	2	3	4	5
B3	I spend time trying to grow in understanding of my faith.	1	2	3	4	5
B4	Religion is especially important to me because it answers many questions about the meaning of life.	1	2	3	4	5
B5	My religious beliefs lie behind my whole approach to life.	1	2	3	4	5
B6	I enjoy spending time with others of my religious affiliation.	1	2	3	4	5
B7	Religious beliefs influence all my dealings in life.	1	2	3	4	5
B8	It is important to me to spend periods of time in private religious thought and reflection.	1	2	3	4	5
B9	I enjoy working in the activities of my religious affiliation.	1	2	3	4	5
B10	I keep well informed about my local religious group and have some influence in its decisions.	1	2	3	4	5

Section C: Positive Feelings toward Advertisements of Condoms

Indicate to what extent you feel about advertisements of condoms.

	1	2	3	4	5
	Very slightly or not at all	A little	Moderately	Quite a bit	Extremely
Items	Scale				
C1 I feel interested	1	2	3	4	5
C2 I feel excited	1	2	3	4	5
C3 I feel strong	1	2	3	4	5
C4 I feel enthusiastic	1	2	3	4	5
C5 I feel proud	1	2	3	4	5
C6 I feel alert	1	2	3	4	5
C7 I feel inspired	1	2	3	4	5
C8 I feel determined	1	2	3	4	5
C9 I feel attentive	1	2	3	4	5
C10 I feel active	1	2	3	4	5

Section D: Negative Feelings toward Advertisements of Condoms

Indicate to what extent you feel about advertisements of condoms.

	1	2	3	4	5
	Very slightly or not at all	A little	Moderately	Quite a bit	Extremely
Items	Scale				
D1 I feel distressed	1	2	3	4	5
D2 I feel upset	1	2	3	4	5
D3 I feel guilty	1	2	3	4	5
D4 I feel scared	1	2	3	4	5
D5 I feel hostile	1	2	3	4	5
D6 I feel irritable	1	2	3	4	5

D7	I feel ashamed	1	2	3	4	5
D8	I feel nervous	1	2	3	4	5
D9	I feel jittery	1	2	3	4	5
D10	I feel afraid	1	2	3	4	5

Section E: Attitude toward advertisements of condoms

How much do you agree or disagree with the following statements about advertisements of condoms?

	1	2	3	4	5
	Strongly Disagree	Disagree	Moderate	Agree	Strongly Agree
Items	Scale				
E1 The advertisements of condoms are appropriate.	1	2	3	4	5
E2 The advertisements of condoms are easy to understand.	1	2	3	4	5
E3 The advertisements of condoms are good.	1	2	3	4	5
E4 The advertisements of condoms are informative.	1	2	3	4	5
E5 The advertisements of condoms are very meaningful.	1	2	3	4	5
E6 The advertisements of condoms are very realistic.	1	2	3	4	5
E7 The advertisements of condoms are very persuasive.	1	2	3	4	5
E8 The advertisements of condoms are objective.	1	2	3	4	5
E9 The advertisements of condoms are appealing to my individual values.	1	2	3	4	5

Section F: Religious beliefs about condom use

How much do you agree or disagree with the following statements about condom use?

	1	2	3	4	5
	Strongly Disagree	Disagree	Moderate	Agree	Strongly Agree
Items	Scale				
F1 My religion allows using condom.	1	2	3	4	5
F2 My religion approves condom use.	1	2	3	4	5
F3 According to my beliefs that it is sinful to use condom.	1	2	3	4	5
F4 It is wrong to use condom to avoid or delay pregnancy.	1	2	3	4	5
F5 A person who use condom cannot be blessed by God.	1	2	3	4	5

Section G: Subjective Norms

How much do you agree or disagree with the following statements?

	1	2	3	4	5
	Strongly Disagree	Disagree	Moderate	Agree	Strongly Agree
Items	Scale				
G1 The people in my life whose opinions I value would approve of my use of condom.	1	2	3	4	5
G2 Most people who are important to me think I should use condom.	1	2	3	4	5
G3 Most people like me use condom.	1	2	3	4	5

Section H: Religious Leaders

How much do you agree or disagree with the following statements?

	1	2	3	4	5
	Strongly Disagree	Disagree	Moderate	Agree	Strongly Agree
Items	Scale				
H1 Religious leaders think that I should use condom.	1	2	3	4	5
H2 When it comes to using condom, how much religious leaders thinks you should use condom?	1	2	3	4	5

Section I: Intention to use condom

Please indicate your reactions to the following statements by using the scale.

	1	2	3	4	5
	Extremely Unlikely	Very Unlikely	Moderate	Very Likely	Extremely Likely
Items	Scale				
11 I intend to use condom regularly in future.	1	2	3	4	5
	1	2	3	4	5
	Definitely False	Very False	Moderate	Very True	Definitely True
Items	Scale				
12 I will try to use condom regularly in future.	1	2	3	4	5

How much do you agree or disagree with the following statements?

	1	2	3	4	5
	Strongly Disagree	Disagree	Moderate	Agree	Strongly Agree
Items	Scale				
13 I plan to use condom regularly in future.	1	2	3	4	5

Thank you for your time, your effort is sincerely appreciated.

Appendix B
Urdu Questionnaire



کنڈوم کے اشتہارات اور مذہبی عناصر کے کنڈوم کے
استعمال کی نیت پر اثرات: ایک تحقیقی مطالعہ

سکول آف ملٹی میڈیا ٹیکنالوجی اینڈ کمیونیکیشن

(ایس ایم ایم ٹی سی)

یو یو ایم کالج آف آرٹس اینڈ سائنس

یونیورسٹی آف ملیشیا



سوالنامہ

محترم، اس سروے کا مقصد کنڈوم کے استعمال کے متعلق مذہبی عقائد، کنڈوم کے اشتہارات اور استعمال کی نیت کے مابین تعلق کی تلاش اور اس تعلق میں مذہبیت کے کردار کو ڈھونڈنا بھی پیش نظر ہے۔ سیکھو نارمزا کا استعمال کی نیت پر اثر ڈھونڈنا بھی اس سروے کا مقصد ہے۔

اس تحقیقی کی غیر جانبداری کے لیے آپ سے تمام سوالات کے جوابات کے درخواست گزار ہیں۔ اس سوالنامے میں کوئی جواب بھی غلط یا درست نہیں ہوگا تمام جوابات کو آپ کے خیالات کا درست مظہر سمجھا جائے گا۔ میں اخلاص سے امید رکھتا ہوں کہ آپ تمام سوالات کے جواب دیں گے، اس سروے کے نتائج کسی بھی فرد کی شناخت کو ظاہر کیے بغیر مجموعی طور پر پیش کیے جائیں گے اور اس تحقیق کے نتائج صرف تعلیمی تحقیق کے مقاصد کے لیے استعمال ہو سکتے ہیں۔ آپ کے دیئے گئے تمام جوابات خفیہ رکھے جائیں گے۔

آپ کے وقت اور تعاون کے لیے شکر گزار ہیں۔



عبدالرحمان مدنی (96014)

پی ایچ ڈی (کیونیکیشن)

سکول آف ملٹی میڈیا ٹیکنالوجی اینڈ کمیونیکیشن (ایس ایم ٹی سی)

یو یو ایم کالج آف آرٹس اینڈ سائنس

یونیورسٹی اُتارا، ملیشیاء

سیکشن اے۔ بیس معطر

مہربانی فرما کر ذیل میں دیئے گئے متعلقہ خانوں پر نشان لگائیں۔

عمر: _____ سال

تعلیم:

میٹرک تک

انٹرمیڈیٹ سے گریجویٹن تک

ماسٹر یا اس سے زیادہ

شہری

رہائشی:

دیہاتی

ایک سال تک

شادی کئے ہوئے مدت:

دو سے پانچ سال تک

چھ سے دس سال تک

دس سال سے زائد

ایک

بیویوں کی تعداد:

دو

تین

چار

ایک

بچوں کی تعداد:

دو

تین

چار

پانچ

پانچ سے زائد

سات ہزار تک

ماہانہ آمدن:

سات ہزار سے پچاس ہزار تک

پچاس ہزار سے زائد

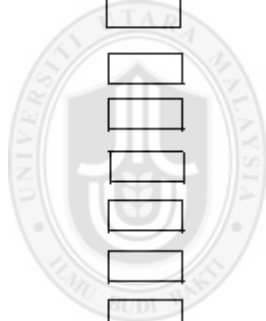
دیوبندی

فرقہ:

بریلوی

الہمدیہ

شعبہ



UUM
Universiti Utara Malaysia

سیکشن بی۔ مذہبیت

سکیل کا استعمال کرتے ہوئے درج ذیل دیئے گئے بیانات کے آگے متعلقہ خانوں میں نشان لگائیں۔

1	2	3	4	5
بالکل نہیں	کسی حد تک	اعتدال	زیادہ تر	بہت زیادہ

- بی 1۔ میں اکثر اپنے عقیدہ و ایمان کے متعلق میگزین اور کتابیں پڑھتا ہوں۔
 بی 2۔ میں اپنی مذہبی جماعتوں اور تنظیموں کی مالی مدد کرتا ہوں۔
 بی 3۔ میں اپنے عقیدہ و ایمان کو سمجھنے کے لیے وقت صرف کرتا ہوں۔
 بی 4۔ مذہب میرے لیے بہت ضروری ہے کیونکہ یہ زندگی کے بارے میں میرے کئی سوالات کا جواب دیتا ہے۔
 بی 5۔ زندگی کے بارے میں میرے تمام نقطہ نظر کے پیچھے میرے مذہبی عقائد ہیں۔
 بی 6۔ مجھے اپنے ہم مذہب لوگوں کے ساتھ وقت گزارنا اچھا لگتا ہے۔
 بی 7۔ میرے مذہبی عقائد میری زندگی کے تمام معاملات پر اثر انداز ہوتے ہیں۔
 بی 8۔ اپنی ذاتی مذہبی افکار و اعمال پر وقت صرف کرنا میرے لیے بہت زیادہ اہمیت رکھتا ہے۔
 بی 9۔ میں اپنی ذاتی زندگی میں بڑھ چڑھ کر مذہبی سرگرمیوں میں حصہ لیتا ہوں۔
 بی 10۔ میں اپنے مذہب کی مقامی سطح کی تنظیم کے بارے میں مکمل معلومات رکھتا ہوں اور تنظیم کے فیصلوں پر اثر انداز بھی ہوتا ہوں۔

سیکشن سی۔ کنڈوم کا اشتہارات کے متعلق مثبت احساسات۔

کنڈوم کے اشتہارات کے متعلق آپ کیا محسوس کرتے ہیں، سکیل کا استعمال کرتے ہوئے نیچے دیئے گئے جذبات کو اپنے لحاظ سے منتخب کریں۔

1	2	3	4	5
بالکل نہیں	تھوڑا	اعتدال	زیادہ	بہت زیادہ

- سی 1۔ میں دلچسپی محسوس کرتا ہوں۔
 سی 2۔ میں پر جوش محسوس کرتا ہوں۔
 سی 3۔ میں مضبوطی محسوس کرتا ہوں۔
 سی 4۔ میں حوصلہ افزائی محسوس کرتا ہوں۔
 سی 5۔ میں اثر محسوس کرتا ہوں۔
 سی 6۔ میں فعال محسوس کرتا ہوں۔
 سی 7۔ میں فخر محسوس کرتا ہوں۔
 سی 8۔ میں انتباہ محسوس کرتا ہوں۔
 سی 9۔ میں ناہت قدم محسوس کرتا ہوں۔
 سی 10۔ میں متوجہ محسوس کرتا ہوں۔

سیکشن ڈی۔ کنڈوم کے اشتہارات کے متعلق مفی احاسات۔
کنڈوم کے اشتہارات کے متعلق آپ کیا محسوس کرتے ہیں، سکیل کا استعمال کرتے ہوئے نیچے درج کئے گئے جذبات کو اپنے لحاظ سے منتخب کریں۔

1	2	3	4	5
بالکل نہیں	تھوڑا	اعتدال	زیادہ	بہت زیادہ

- ڈی 1۔ میں پریشانی محسوس کرتا ہوں۔
ڈی 2۔ میں اداسی محسوس کرتا ہوں۔
ڈی 3۔ میں مجرم محسوس کرتا ہوں۔
ڈی 4۔ میں ڈر محسوس کرتا ہوں۔
ڈی 5۔ میں غلط محسوس کرتا ہوں۔
ڈی 6۔ میں چڑچڑاہٹ محسوس کرتا ہوں۔
ڈی 7۔ میں شرمندگی محسوس کرتا ہوں۔
ڈی 8۔ میں تڑپ محسوس کرتا ہوں۔
ڈی 9۔ میں بے چینی محسوس کرتا ہوں۔
ڈی 10۔ میں خوف محسوس کرتا ہوں۔

سیکشن ای۔ کنڈوم کے اشتہارات کے بارے میں رویہ
درج ذیل درجہ گئے کنڈوم کے اشتہارات کے بارے میں بیانات سے آپ کس حد تک متفق ہیں۔ سکیل کا استعمال کرتے ہوئے جواب دیں۔

1	2	3	4	5
بہت زیادہ اتفاق	اتفاق	اعتدال	اختلاف	بہت زیادہ اختلاف

- ای 1۔ کنڈوم کے اشتہارات مناسب ہیں۔
ای 2۔ کنڈوم کے اشتہارات آسانی سے سمجھا جاتے ہیں۔
ای 3۔ کنڈوم کے اشتہارات اچھے ہیں۔
ای 4۔ کنڈوم کے اشتہارات معلوماتی ہیں۔
ای 5۔ کنڈوم کے اشتہارات بہت زیادہ مبہم ہوتے ہیں۔
ای 6۔ کنڈوم کے اشتہارات حقیقت پر مبنی ہوتے ہیں۔
ای 7۔ کنڈوم کے اشتہارات بہت زیادہ قائل کرنے والے ہوتے ہیں۔
ای 8۔ کنڈوم کے اشتہارات غیر جانبدار ہوتے ہیں۔
ای 9۔ کنڈوم کے اشتہارات میرے ذاتی اقتدار کو بائیل کرتے ہیں۔

سیکشن ایف کنڈوم کے استعمال کے بارے میں مذہبی عقائد۔

درج ذیل دیئے گئے بیانات کے متعلق بیانات سے آپ کس حد تک اتفاق کرتے ہیں۔

1	2	3	4	5
بہت زیادہ اختلاف	اختلاف	اعتدال	اتفاق	بہت زیادہ اتفاق

- 1 2 3 4 5 ایف 1۔ میرا مذہب کنڈوم کے استعمال کی اجازت دیتا ہے۔
 1 2 3 4 5 ایف 2۔ میرا مذہب کنڈوم کے استعمال کی منظوری دیتا ہے۔
 1 2 3 4 5 ایف 3۔ میرے عقائد کے مطابق کنڈوم کا استعمال گناہ ہے۔
 1 2 3 4 5 ایف 4۔ حمل کو روکنے کے لیے کنڈوم کا استعمال غلط ہے۔
 1 2 3 4 5 ایف 5۔ کنڈوم کا استعمال کرنے والا خدا کی نعمتوں سے محروم ہو جاتا ہے۔

سیکشن جی۔ بچہ کو مار مر

درج ذیل دیئے گئے بیانات سے آپ کس حد تک متفق ہیں، اسکیل کا استعمال کرتے ہوئے جواب دیں۔

1	2	3	4	5
بہت زیادہ اختلاف	اختلاف	اعتدال	اتفاق	بہت زیادہ اتفاق

- 1 2 3 4 5 جی 1۔ میں اپنی زندگی جن لوگوں کی رائے کو اہمیت دیتا ہوں وہ مجھے کنڈوم کے استعمال کی اجازت دیتے ہیں۔
 1 2 3 4 5 جی 2۔ زیادہ تر لوگ جو میرے لیے اہم ہیں وہ سوچتے ہیں کہ مجھے کنڈوم استعمال کرنا چاہیے۔
 1 2 3 4 5 جی 3۔ میری طرح کے بہت سے لوگ کنڈوم استعمال کرتے ہیں۔

سیکشن ایچ۔ مذہبی رہنماء

درج ذیل دیئے گئے بیانات سے آپ کس حد تک متفق ہیں، اسکیل کا استعمال کرتے ہوئے جواب دیں۔

1	2	3	4	5
بہت زیادہ اختلاف	اختلاف	اعتدال	اتفاق	بہت زیادہ اتفاق

- 1 2 3 4 5 ایچ 1۔ مذہبی رہنماء سوچتے ہیں کہ مجھے کنڈوم استعمال کرنا چاہیے۔
 1 2 3 4 5 ایچ 2۔ جب کنڈوم کے استعمال کی بات آتی ہے تو مذہبی رہنماء کس حد تک سوچتے ہیں کہ آؤ کنڈوم استعمال کرنا چاہیے۔

سیکشن آئی۔ کنڈوم کے استعمال کی نیت

درج ذیل بیانات کے بارے میں اپنے رد عمل کا اظہار کریں۔

1	2	3	4	5
بہت کم امکان نہیں	بہت حد تک امکان نہیں	اعتدال	بہت امکان	انتہائی امکان

آئی 1۔ میں مستقبل میں باقاعدگی سے کنڈوم کے استعمال کی نیت رکھتا ہوں۔

1 2 3 4 5

1	2	3	4	5
بالکل غلط	غلط	اعتدال	درست	بالکل درست

آئی 2۔ میں مستقبل میں باقاعدگی سے کنڈوم استعمال کرنے کی کوشش کروں گا۔

1 2 3 4 5

1	2	3	4	5
بہت زیادہ اتفاق	اختلاف	اعتدال	اتفاق	بہت زیادہ اتفاق

آئی 3۔ میں مستقبل میں باقاعدگی سے کنڈوم کے استعمال کا منصوبہ رکھتا ہوں۔

1 2 3 4 5



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**آپ کی اس تحقیق میں شمولیت اور کاوش
پر میں آپ کا شکر گزار ہوں۔**

Appendix C

Moderation (High and Low Religiosity Groups)

To test for moderating effects, summated scale of religiosity was divided at its mean value to create a high and low group then conducted group comparisons with the dichotomized moderators.

Results of High Religiosity

Paths	High Religiosity				
	B	SE	T	P	R ²
PF->BI	0.30***	0.11	2.58	0.01	0.50
NF->BI	-0.17***	0.07	2.51	0.01	
RB->BI	0.41***	0.08	5.47	0.00	
RL->BI	-0.14**	0.07	1.89	0.03	
SN->BI	0.12**	0.07	1.80	0.04	
PF->AtAc	0.55***	0.06	8.99	0.00	
NF->AtAc	-0.32*	0.24	1.32	0.09	
AtAc->BI	0.26***	0.07	4.01	0.00	
PF-> AtAc->BI	0.14***	0.00	35.98	0.00	
NF-> AtAc->BI	-0.08	0.02	-5.30	1.00	
REL*PF -> BI	1.06***	0.47	2.26	0.01	0.12
REL*NF -> BI	0.48	0.44	1.08	0.14	
REL*AtAc -> BI	0.26	0.37	0.69	0.25	
REL*RB -> BI	0.47	0.41	1.16	0.12	
REL*RL -> BI	-1.02**	0.63	1.62	0.05	
REL*SN -> BI	-0.95**	0.46	2.07	0.02	

*:p<0.1; **:p<0.05;***:p<0.01

Note: Note: REL= Religiosity, PF= Positive Feelings, NF= Negative Feelings, AtAc= Attitude, RB= Religious Beliefs, SN= Subjective Norms, RL= Religious Leaders.

Rel= Religiosity, HREL= High Religiosity, LREL= Low Religiosity, PF= Positive Feelings, NF= Negative Feelings, AtAc= Attitude, RB= Religious Beliefs, SN= Subjective Norms, RL= Religious Leaders.

Results of Low Religiosity

Low Religiosity					
Paths	B	SE	t	P	R ²
PF->BI	0.23***	0.09	2.59	0.01	0.43
NF->BI	-0.13	0.16	0.85	0.20	
RB->BI	0.45***	0.07	6.62	0.00	
RL->BI	0.06	0.12	0.48	0.31	
SN->BI	0.08	0.09	0.89	0.19	
PF->AtAc	0.57***	0.08	7.06	0.00	
NF->AtAc	-0.08**	0.04	2.01	0.02	
AtAc->BI	0.36***	0.07	5.39	0.00	
PF-> AtAc->BI	0.20***	0.01	38.03	0.00	
NF-> AtAc->BI	-0.03	0.00	-10.81	1.00	
REL*PF -> BI	-0.43	0.45	0.92	0.18	
REL*NF -> BI	0.65*	0.46	1.34	0.09	
REL*AtAc -> BI	0.18	0.46	0.38	0.35	
REL*RB -> BI	-0.03	0.48	0.06	0.47	
REL*RL -> BI	-0.24	0.35	0.71	0.24	
REL*SN -> BI	0.35	0.26	1.24	0.11	

*:p<0.1; **:p<0.05;***:p<0.01

Note: Note: REL= Religiosity, PF= Positive Feelings, NF= Negative Feelings, AtAc= Attitude, RB= Religious Beliefs, SN= Subjective Norms, RL= Religious Leaders.

Rel= Religiosity, HREL= High Religiosity, LREL= Low Religiosity, PF= Positive Feelings, NF= Negative Feelings, AtAc= Attitude, RB= Religious Beliefs, SN= Subjective Norms, RL= Religious Leaders.

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Appendix D Control Variables

Categories	Overall	High Religiosity	Low Religiosity
Age			
Up to 30 Years	47.74	27.64	20.10
More than 30 Years	52.26	25.63	26.63
Education			
Up to Matric	11.06	5.53	5.53
Intermediate to Bachelor	21.11	10.05	11.06
Master or Above	67.84	37.69	30.15
Residence			
Urban	77.89	44.22	33.67
Rural	22.11	9.05	13.07
Time of Marriage			
Up to 1 Year	16.58	9.05	7.54
1 to 5 Years	44.22	23.62	20.60
6 to 10 Years	16.58	9.05	7.54
More than 10 Years	22.61	11.56	11.06
Number of Wives			
One	95.98	51.26	44.72
Two	3.52	1.51	2.01
Three	0.50	0.50	0.00
Number of Children			
Zero	24.62	12.06	12.56
One	27.14	15.58	11.56
Two	18.09	9.55	8.54
Three	16.08	8.54	7.54
Four	8.54	5.03	3.52
Five	4.02	2.01	2.01
More than 5	1.51	0.50	1.01
Monthly Income			
Upto 7000 Rs	8.04	5.53	2.51
7000 to 50000 Rs	64.82	33.17	31.66
More than 50000 Rs	27.14	14.57	12.56
Sect			
Deoband	25.63	11.56	14.07
Breelvi	28.14	16.58	11.56
Ahle Hadith	6.53	5.03	1.51
Shia	6.03	0.50	5.53
Other	33.67	19.60	14.07

Note: Numbers in the table show percentages

Age: Up to 30 years				
Paths	β	SE	t	P
PF->BI	0.24***	0.06	4.65	0.00
NF->BI	-0.05	0.07	0.70	0.24
RB->BI	0.53***	0.07	6.48	0.00
RL->BI	-0.16**	0.09	1.84	0.03
SN->BI	0.13***	0.06	2.22	0.01
PF->AtAc	0.51***	0.04	12.06	0.00
NF->AtAc	-0.34***	0.10	3.21	0.00
AtAc->BI	0.41***	0.07	6.05	0.00
PF-> AtAc->BI	0.21***	0.00	73.08	0.00
NF-> AtAc->BI	-0.14	0.01	-20.92	1.00
REL*PF -> BI	0.68**	0.41	1.67	0.05
REL*NF -> BI	-0.09	0.29	0.32	0.37
REL*AtAc -> BI	-0.15	0.29	0.50	0.31
REL*RB -> BI	-0.22	0.37	0.59	0.28
REL*RL -> BI	-0.25	0.37	0.70	0.24
REL*SN -> BI	0.04	0.29	0.13	0.45

*.p<0.1; **.p<0.05;***.p<0.01

Age: Above 30 years				
Paths	β	SE	t	P
PF->BI	0.26	0.20	1.31	0.10
NF->BI	-0.14	0.14	1.07	0.14
RB->BI	0.39***	0.07	5.19	0.00
RL->BI	0.00	0.09	0.04	0.48
SN->BI	0.11*	0.07	1.56	0.06
PF->AtAc	0.61***	0.08	7.41	0.00
NF->AtAc	-0.17**	0.09	1.84	0.03
AtAc->BI	0.15**	0.08	1.71	0.05
PF-> AtAc->BI	0.09***	0.01	12.66	0.00
NF-> AtAc->BI	-0.03	0.01	-3.14	1.00
REL*PF -> BI	0.40	0.32	1.25	0.11
REL*NF -> BI	0.21	0.33	0.64	0.26
REL*AtAc -> BI	0.26	0.32	0.82	0.21
REL*RB -> BI	-0.49*	0.32	1.54	0.06
REL*RL -> BI	-0.18	0.31	0.59	0.28
REL*SN -> BI	-0.08	0.32	0.26	0.40

*.p<0.1; **.p<0.05;***.p<0.01

Education: Upto Matric				
Paths	β	SE	t	P
PF->BI	-0.27	0.25	1.06	0.15
NF->BI	0.00	0.25	0.02	0.49
RB->BI	0.44***	0.14	3.20	0.00
RL->BI	-0.07	0.08	0.96	0.17
SN->BI	0.17*	0.11	1.46	0.08
PF->AtAc	0.50***	0.04	11.81	0.00
NF->AtAc	0.40***	0.04	9.61	0.00
AtAc->BI	0.28***	0.07	4.19	0.00
PF-> AtAc->BI	0.14***	0.00	49.47	0.00
NF-> AtAc->BI	0.11***	0.00	40.31	0.00
REL*PF -> BI	-0.42	0.59	0.71	0.24
REL*NF -> BI	-0.26	0.42	0.61	0.27
REL*AtAc -> BI	0.57***	0.24	2.39	0.01
REL*RB -> BI	-1.80***	0.45	3.96	0.00
REL*RL -> BI	0.74**	0.44	1.68	0.05
REL*SN -> BI	1.02*	0.69	1.49	0.08

*.p<0.1; **.p<0.05;***.p<0.01

Education: Intermediate to Bachelor				
Paths	β	SE	t	P
PF->BI	-0.37	0.30	1.22	0.11
NF->BI	-0.14	0.17	0.84	0.20
RB->BI	0.47***	0.06	7.80	0.00
RL->BI	0.06	0.10	0.61	0.27
SN->BI	-0.01	0.10	0.15	0.44
PF->AtAc	0.54***	0.09	6.13	0.00
NF->AtAc	-0.15*	0.10	1.49	0.07
AtAc->BI	0.30***	0.06	5.11	0.00
PF-> AtAc->BI	0.16***	0.01	31.33	0.00
NF-> AtAc->BI	-0.05	0.01	-7.64	1.00
REL*PF -> BI	-0.03	0.33	0.10	0.46
REL*NF -> BI	0.27	0.50	0.55	0.29
REL*AtAc -> BI	1.47***	0.38	3.90	0.00
REL*RB -> BI	-1.31***	0.36	3.70	0.00
REL*RL -> BI	-0.14	0.43	0.31	0.38
REL*SN -> BI	0.63	0.52	1.22	0.12

*.p<0.1; **.p<0.05;***.p<0.01

Education: Master or Above				
Paths	β	SE	t	P
PF->BI	0.23***	0.05	4.52	0.00
NF->BI	-0.13*	0.10	1.35	0.09
RB->BI	0.43***	0.06	6.85	0.00
RL->BI	-0.10*	0.07	1.37	0.09
SN->BI	0.18***	0.06	2.91	0.00
PF->AtAc	0.56***	0.06	9.55	0.00
NF->AtAc	-0.35***	0.12	2.83	0.00
AtAc->BI	0.22***	0.08	2.95	0.00
PF-> AtAc->BI	0.12***	0.00	28.18	0.00
NF-> AtAc->BI	-0.08	0.01	-8.34	1.00
REL*PF -> BI	0.63**	0.30	2.07	0.02
REL*NF -> BI	-0.21	0.28	0.75	0.23
REL*AtAc -> BI	0.32	0.33	0.97	0.17
REL*RB -> BI	-0.24	0.37	0.65	0.26
REL*RL -> BI	-0.32	0.31	1.02	0.15
REL*SN -> BI	-0.37	0.35	1.07	0.14

*.p<0.1; **.p<0.05;***.p<0.01

Residence: Urban				
Paths	β	SE	t	P
PF->BI	0.22***	0.07	3.15	0.00
NF->BI	-0.09	0.10	0.91	0.18
RB->BI	0.41***	0.07	5.57	0.00
RL->BI	-0.04	0.08	0.47	0.32
SN->BI	0.14***	0.06	2.56	0.01
PF->AtAc	0.50***	0.06	8.57	0.00
NF->AtAc	-0.27**	0.20	1.39	0.08
AtAc->BI	0.22***	0.07	3.16	0.00
PF-> AtAc->BI	0.11***	0.00	27.06	0.00
NF-> AtAc->BI	-0.06	0.01	-4.37	1.00
REL*PF -> BI	0.47*	0.30	1.54	0.06
REL*NF -> BI	-0.19	0.27	0.71	0.24
REL*AtAc -> BI	0.41*	0.28	1.47	0.07
REL*RB -> BI	-0.78**	0.36	2.18	0.02
REL*RL -> BI	-0.20	0.28	0.69	0.25
REL*SN -> BI	0.39	0.33	1.16	0.12

*.p<0.1; **.p<0.05;***.p<0.01

Residence: Rural				
Paths	B	SE	T	P
PF->BI	0.35***	0.11	3.07	0.00
NF->BI	-0.20	0.19	1.01	0.16
RB->BI	0.47***	0.09	5.33	0.00
RL->BI	-0.22***	0.06	3.36	0.00
SN->BI	0.10	0.11	0.87	0.19
PF->AtAc	0.74***	0.09	8.58	0.00
NF->AtAc	-0.23***	0.09	2.51	0.01
AtAc->BI	0.57***	0.05	12.66	0.00
PF-> AtAc->BI	0.42***	0.00	108.58	0.00
NF-> AtAc->BI	-0.13	0.00	-31.77	1.00
REL*PF -> BI	0.68	0.58	1.18	0.12
REL*NF -> BI	0.68	0.72	0.95	0.17
REL*AtAc -> BI	-1.65***	0.64	2.57	0.01
REL*RB -> BI	2.37***	0.63	3.77	0.00
REL*RL -> BI	-0.49	0.54	0.90	0.19
REL*SN -> BI	-0.73**	0.39	1.90	0.03

*.p<0.1; **.p<0.05;***.p<0.01

Time of Marriage: Up to 1 year				
Paths	β	SE	T	P
PF->BI	0.38***	0.05	6.88	0.00
NF->BI	-0.11	0.15	0.78	0.22
RB->BI	0.55***	0.06	8.74	0.00
RL->BI	-0.08*	0.05	1.51	0.07
SN->BI	0.13***	0.06	2.33	0.01
PF->AtAc	0.59***	0.07	8.58	0.00
NF->AtAc	0.07	0.29	0.24	0.41
AtAc->BI	0.43***	0.07	6.57	0.00
PF-> AtAc->BI	0.25***	0.00	56.32	0.00
NF-> AtAc->BI	0.03*	0.02	1.55	0.06
REL*PF -> BI	0.80**	0.46	1.72	0.05
REL*NF -> BI	0.27	0.42	0.65	0.26
REL*AtAc -> BI	0.25	0.39	0.63	0.27
REL*RB -> BI	-1.34***	0.42	3.19	0.00
REL*RL -> BI	0.63*	0.47	1.32	0.10
REL*SN -> BI	0.02	0.22	0.09	0.46

*.p<0.1; **.p<0.05;***.p<0.01

Time of Marriage: 1 to 5 year				
Paths	β	SE	T	P
PF->BI	0.15	0.16	0.96	0.17
NF->BI	-0.06	0.07	0.84	0.20
RB->BI	0.50***	0.07	7.30	0.00
RL->BI	-0.22***	0.07	2.96	0.00
SN->BI	-0.01	0.07	0.08	0.47
PF->AtAc	0.48***	0.06	7.91	0.00
NF->AtAc	-0.31*	0.22	1.44	0.08
AtAc->BI	0.29***	0.08	3.54	0.00
PF-> AtAc->BI	0.14***	0.00	28.04	0.00
NF-> AtAc->BI	-0.09	0.02	-5.11	1.00
REL*PF -> BI	0.38*	0.25	1.49	0.07
REL*NF -> BI	-0.06	0.29	0.20	0.42
REL*AtAc -> BI	0.22	0.27	0.81	0.21
REL*RB -> BI	-0.79***	0.31	2.51	0.01
REL*RL -> BI	-0.35	0.33	1.07	0.14
REL*SN -> BI	0.47**	0.29	1.62	0.05

*.p<0.1; **.p<0.05;***.p<0.01

Time of Marriage: 6 to 10 year				
Paths	β	SE	t	P
PF->BI	-0.38	0.37	1.02	0.16
NF->BI	0.16*	0.12	1.39	0.09
RB->BI	0.55***	0.08	7.13	0.00
RL->BI	-0.25***	0.07	3.58	0.00
SN->BI	0.26***	0.07	3.95	0.00
PF->AtAc	0.47***	0.10	4.64	0.00
NF->AtAc	-0.16	0.23	0.70	0.25
AtAc->BI	0.22	0.20	1.09	0.14
PF-> AtAc->BI	0.10***	0.02	5.07	0.00
NF-> AtAc->BI	-0.04	0.05	-0.76	0.77
REL*PF -> BI	0.35	0.44	0.78	0.22
REL*NF -> BI	0.08	0.45	0.18	0.43
REL*AtAc -> BI	1.15**	0.68	1.70	0.05
REL*RB -> BI	-0.94**	0.56	1.67	0.05
REL*RL -> BI	0.29	0.32	0.93	0.18
REL*SN -> BI	0.08	0.38	0.22	0.42

*.p<0.1; **.p<0.05;***.p<0.01

Time of Marriage: Above 10 year				
Paths	β	SE	t	P
PF->BI	0.27***	0.10	2.67	0.01
NF->BI	-0.37*	0.24	1.54	0.07
RB->BI	0.40***	0.06	6.29	0.00
RL->BI	0.06	0.06	0.99	0.16
SN->BI	0.14	0.13	1.08	0.14
PF->AtAc	0.61***	0.08	7.43	0.00
NF->AtAc	-0.02	0.12	0.20	0.42
AtAc->BI	0.32***	0.06	5.03	0.00
PF-> AtAc->BI	0.19***	0.01	37.34	0.00
NF-> AtAc->BI	-0.01	0.01	-1.00	0.84
REL*PF -> BI	0.12	0.43	0.27	0.40
REL*NF -> BI	0.51	0.42	1.22	0.12
REL*AtAc -> BI	0.88**	0.42	2.09	0.02
REL*RB -> BI	-0.74**	0.38	1.94	0.03
REL*RL -> BI	-1.65***	0.43	3.84	0.00
REL*SN -> BI	0.17	0.26	0.66	0.26

*.p<0.1; **.p<0.05;***.p<0.01

Number of Wives: One				
Paths	β	SE	t	P
PF->BI	0.20***	0.09	2.31	0.01
NF->BI	-0.05	0.08	0.69	0.25
RB->BI	0.49***	0.07	7.43	0.00
RL->BI	-0.12**	0.07	1.64	0.05
SN->BI	0.12***	0.05	2.21	0.01
PF->AtAc	0.51***	0.06	7.92	0.00
NF->AtAc	-0.27*	0.19	1.46	0.07
AtAc->BI	0.27***	0.07	3.66	0.00
PF-> AtAc->BI	0.14***	0.00	29.01	0.00
NF-> AtAc->BI	-0.07	0.01	-5.36	1.00
REL*PF -> BI	0.41*	0.29	1.44	0.08
REL*NF -> BI	-0.14	0.26	0.54	0.30
REL*AtAc -> BI	0.17	0.33	0.54	0.30
REL*RB -> BI	-0.34	0.38	0.90	0.19
REL*RL -> BI	-0.32	0.30	1.08	0.14
REL*SN -> BI	0.17	0.31	0.56	0.29

*.p<0.1; **.p<0.05;***.p<0.01

Number of Wives: Two				
Paths	β	SE	t	P
PF->BI	-0.06	0.27	0.22	0.42
NF->BI	0.05	0.24	0.22	0.42
RB->BI	-0.25	0.76	0.33	0.38
RL->BI	0.52	0.95	0.55	0.30
SN->BI	-0.64*	0.43	1.49	0.09
PF->AtAc	0.41**	0.21	1.92	0.05
NF->AtAc	0.23	0.24	0.99	0.18
AtAc->BI	0.66***	0.02	27.73	0.00
PF-> AtAc->BI	0.27***	0.01	53.27	0.00
NF-> AtAc->BI	0.15***	0.01	27.41	0.00

*.p<0.1; **.p<0.05;***.p<0.01

Number of Children: Zero				
Paths	β	SE	T	P
PF->BI	0.44***	0.07	6.38	0.00
NF->BI	-0.15***	0.05	3.05	0.00
RB->BI	0.50***	0.08	6.58	0.00
RL->BI	-0.02	0.06	0.35	0.36
SN->BI	-0.12**	0.06	2.09	0.02
PF->AtAc	0.46***	0.04	10.24	0.00
NF->AtAc	-0.30**	0.15	1.93	0.03
AtAc->BI	0.63***	0.04	14.44	0.00
PF-> AtAc->BI	0.29***	0.00	148.20	0.00
NF-> AtAc->BI	-0.19	0.01	-27.97	1.00
REL*PF -> BI	0.78***	0.30	2.65	0.01
REL*NF -> BI	-0.81***	0.31	2.60	0.01
REL*AtAc -> BI	0.05	0.20	0.27	0.39
REL*RB -> BI	-0.38	0.53	0.72	0.24
REL*RL -> BI	-0.57*	0.40	1.43	0.08
REL*SN -> BI	-0.08	0.24	0.33	0.37

*.p<0.1; **.p<0.05;***.p<0.01

Number of Children: One				
Paths	β	SE	T	p
PF->BI	0.19	0.21	0.90	0.19
NF->BI	-0.16	0.13	1.20	0.12
RB->BI	0.40***	0.06	6.31	0.00
RL->BI	0.07	0.06	1.14	0.13
SN->BI	0.20***	0.07	2.95	0.00
PF->AtAc	0.64***	0.07	8.79	0.00
NF->AtAc	-0.41***	0.16	2.64	0.01
AtAc->BI	0.21***	0.06	3.30	0.00
PF-> AtAc->BI	0.14***	0.00	28.99	0.00
NF-> AtAc->BI	-0.09	0.01	-8.71	1.00
REL*PF -> BI	0.50*	0.34	1.48	0.07
REL*NF -> BI	0.28	0.28	1.01	0.16
REL*AtAc -> BI	1.37***	0.34	4.06	0.00
REL*RB -> BI	-1.60***	0.41	3.86	0.00
REL*RL -> BI	-0.66**	0.40	1.65	0.05
REL*SN -> BI	0.34	0.43	0.80	0.21

*.p<0.1; **.p<0.05;***.p<0.01

Number of Children: Two				
Paths	β	SE	T	p
PF->BI	-0.28	0.25	1.11	0.14
NF->BI	0.25**	0.15	1.75	0.04
RB->BI	0.85***	0.11	7.79	0.00
RL->BI	-0.21**	0.10	2.06	0.02
SN->BI	-0.14*	0.09	1.59	0.06
PF->AtAc	0.62***	0.07	8.33	0.00
NF->AtAc	0.01	0.07	0.11	0.46
AtAc->BI	0.27***	0.07	3.61	0.00
PF-> AtAc->BI	0.16***	0.01	30.05	0.00
NF-> AtAc->BI	0.00	0.01	0.41	0.34
REL*PF -> BI	-0.75	0.67	1.11	0.14
REL*NF -> BI	0.62*	0.40	1.53	0.07
REL*AtAc -> BI	0.83**	0.40	2.07	0.02
REL*RB -> BI	-0.47	0.56	0.84	0.20
REL*RL -> BI	-0.58	0.46	1.25	0.11
REL*SN -> BI	0.45	0.40	1.11	0.14

*.p<0.1; **.p<0.05;***.p<0.01

Number of Children: Three				
Paths	β	SE	T	p
PF->BI	-0.32***	0.12	2.72	0.01
NF->BI	0.28**	0.12	2.24	0.02
RB->BI	0.11	0.12	0.92	0.18
RL->BI	-0.17***	0.06	2.87	0.00
SN->BI	0.24***	0.08	3.19	0.00
PF->AtAc	0.50***	0.11	4.42	0.00
NF->AtAc	0.07	0.13	0.58	0.28
AtAc->BI	-0.42***	0.06	7.26	0.00
PF-> AtAc->BI	-0.21	0.01	-32.15	1.00
NF-> AtAc->BI	-0.03	0.01	-4.18	1.00
REL*PF -> BI	0.36	0.36	1.01	0.16
REL*NF -> BI	-0.57	0.45	1.27	0.11
REL*AtAc -> BI	-0.41*	0.29	1.45	0.08
REL*RB -> BI	-0.02	0.40	0.04	0.48
REL*RL -> BI	-0.09	0.24	0.40	0.35
REL*SN -> BI	0.54**	0.28	1.91	0.03

*.p<0.1; **.p<0.05;***.p<0.01

Number of Children: Four				
Paths	β	SE	T	p
PF->BI	0.39***	0.08	4.84	0.00
NF->BI	0.11*	0.08	1.38	0.09
RB->BI	0.40***	0.05	8.27	0.00
RL->BI	-0.44***	0.05	8.87	0.00
SN->BI	0.32***	0.08	3.98	0.00
PF->AtAc	0.36***	0.06	6.03	0.00
NF->AtAc	0.24***	0.06	3.70	0.00
AtAc->BI	0.48***	0.04	10.74	0.00
PF-> AtAc->BI	0.17***	0.00	64.82	0.00
NF-> AtAc->BI	0.11***	0.00	39.76	0.00
REL*PF -> BI	1.08	1.05	1.03	0.16
REL*NF -> BI	-2.94**	1.44	2.04	0.03
REL*AtAc -> BI	1.07*	0.74	1.44	0.08
REL*RB -> BI	-0.94	1.10	0.85	0.20
REL*RL -> BI	-3.67**	1.87	1.97	0.03
REL*SN -> BI	1.56	1.20	1.30	0.11

*.p<0.1; **.p<0.05;***.p<0.01

Number of Children: Five				
Paths	β	SE	T	p
PF->BI	-0.02	0.18	0.09	0.47
NF->BI	-0.61***	0.20	3.03	0.01
RB->BI	0.39***	0.07	5.39	0.00
RL->BI	0.96***	0.10	9.19	0.00
SN->BI	0.53***	0.08	6.44	0.00
PF->AtAc	0.30**	0.12	2.51	0.02
NF->AtAc	-0.67***	0.12	5.73	0.00
AtAc->BI	0.55	0.53	1.03	0.17
PF-> AtAc->BI	0.16**	0.06	2.59	0.02
NF-> AtAc->BI	-0.37	0.06	-5.90	1.00

*.p<0.1; **.p<0.05;***.p<0.01

Monthly Income: Upto 7000 Rs				
Paths	β	SE	t	p
PF->BI	0.30	0.29	1.02	0.16
NF->BI	0.26**	0.13	2.03	0.03
RB->BI	0.81***	0.05	15.71	0.00
RL->BI	-0.43***	0.07	6.09	0.00
SN->BI	-0.03	0.06	0.41	0.34
PF->AtAc	-0.76	0.59	1.28	0.11
NF->AtAc	-0.13	0.13	1.07	0.15
AtAc->BI	0.81***	0.02	39.34	0.00
PF-> AtAc->BI	-0.61	0.01	-50.45	1.00
NF-> AtAc->BI	-0.11	0.00	-41.98	1.00
REL*PF -> BI	0.18	1.60	0.11	0.46
REL*NF -> BI	-0.55	1.70	0.32	0.38
REL*AtAc -> BI	-0.14	2.80	0.05	0.48
REL*RB -> BI	1.05	2.79	0.38	0.36
REL*RL -> BI	-1.59	1.39	1.14	0.14
REL*SN -> BI	-0.22	1.12	0.20	0.42

*.p<0.1; **.p<0.05;***.p<0.01

Monthly Income: 7000 to 50000 Rs				
Paths	β	SE	t	p
PF->BI	0.23***	0.06	4.20	0.00
NF->BI	-0.07	0.13	0.53	0.30
RB->BI	0.46***	0.07	6.43	0.00
RL->BI	0.03	0.06	0.54	0.30
SN->BI	0.15***	0.06	2.71	0.00
PF->AtAc	0.62***	0.05	11.38	0.00
NF->AtAc	-0.11**	0.07	1.68	0.05
AtAc->BI	0.25***	0.07	3.67	0.00
PF-> AtAc->BI	0.16***	0.00	41.84	0.00
NF-> AtAc->BI	-0.03	0.00	-6.18	1.00
REL*PF -> BI	-0.45	0.49	0.93	0.18
REL*NF -> BI	0.47*	0.35	1.32	0.09
REL*AtAc -> BI	0.32	0.41	0.80	0.21
REL*RB -> BI	-0.51*	0.34	1.52	0.07
REL*RL -> BI	-0.04	0.30	0.14	0.44
REL*SN -> BI	0.28	0.32	0.89	0.19

*.p<0.1; **.p<0.05;***.p<0.01

Monthly Income: Above 50000 Rs				
Paths	β	SE	t	p
PF->BI	0.30*	0.22	1.37	0.09
NF->BI	-0.22***	0.09	2.44	0.01
RB->BI	0.32***	0.07	4.87	0.00
RL->BI	-0.32***	0.07	4.76	0.00
SN->BI	-0.02	0.08	0.31	0.38
PF->AtAc	0.63***	0.09	6.83	0.00
NF->AtAc	-0.56***	0.09	6.27	0.00
AtAc->BI	0.26***	0.07	3.58	0.00
PF-> AtAc->BI	0.16***	0.01	24.46	0.00
NF-> AtAc->BI	-0.15	0.01	-22.46	1.00
REL*PF -> BI	0.44*	0.29	1.49	0.07
REL*NF -> BI	-0.23	0.26	0.87	0.19
REL*AtAc -> BI	0.77***	0.18	4.16	0.00
REL*RB -> BI	-0.45*	0.34	1.32	0.10
REL*RL -> BI	-1.00***	0.30	3.34	0.00
REL*SN -> BI	0.43	0.40	1.06	0.15

*.p<0.1; **.p<0.05;***.p<0.01

Sect: Deoband				
Paths	β	SE	t	P
PF->BI	0.36***	0.08	4.41	0.00
NF->BI	-0.22	0.18	1.22	0.11
RB->BI	0.44***	0.07	6.09	0.00
RL->BI	0.01	0.07	0.22	0.41
SN->BI	0.15***	0.06	2.59	0.01
PF->AtAc	0.69***	0.09	8.04	0.00
NF->AtAc	-0.18*	0.13	1.43	0.08
AtAc->BI	0.22***	0.06	3.59	0.00
PF-> AtAc->BI	0.15***	0.01	28.89	0.00
NF-> AtAc->BI	-0.04	0.01	-5.13	1.00
REL*PF -> BI	-0.54	0.48	1.12	0.13
REL*NF -> BI	-0.31	0.46	0.67	0.25
REL*AtAc -> BI	0.73***	0.26	2.79	0.00
REL*RB -> BI	0.25	0.43	0.59	0.28
REL*RL -> BI	-0.11	0.41	0.26	0.40
REL*SN -> BI	-0.10	0.29	0.32	0.37

*.p<0.1; **.p<0.05;***.p<0.01.

Sect: Breelvi				
Paths	β	SE	t	p
PF->BI	0.32***	0.14	2.34	0.01
NF->BI	-0.20**	0.11	1.89	0.03
RB->BI	0.23***	0.08	2.92	0.00
RL->BI	-0.17**	0.09	1.99	0.03
SN->BI	-0.18	0.14	1.26	0.11
PF->AtAc	0.52***	0.05	9.69	0.00
NF->AtAc	-0.33**	0.15	2.21	0.02
AtAc->BI	0.50***	0.05	9.46	0.00
PF-> AtAc->BI	0.26***	0.00	91.72	0.00
NF-> AtAc->BI	-0.16	0.01	-20.87	1.00
REL*PF -> BI	1.60***	0.58	2.76	0.00
REL*NF -> BI	-0.23	0.56	0.41	0.34
REL*AtAc -> BI	-0.46	0.43	1.06	0.15
REL*RB -> BI	0.08	0.47	0.17	0.43
REL*RL -> BI	0.40	0.43	0.94	0.17
REL*SN -> BI	0.19*	0.14	1.37	0.09

*.p<0.1; **.p<0.05;***.p<0.01

Sect: Ahle Hadith				
Paths	B	SE	t	p
PF->BI	0.51***	0.04	14.54	0.00
NF->BI	0.04	0.06	0.65	0.26
RB->BI	0.45***	0.03	16.32	0.00
RL->BI	0.22***	0.02	9.49	0.00
SN->BI	0.19***	0.03	7.10	0.00
PF->AtAc	0.60***	0.05	11.35	0.00
NF->AtAc	-0.27***	0.06	4.93	0.00
AtAc->BI	0.45***	0.08	5.51	0.00
PF-> AtAc->BI	0.27***	0.00	62.53	0.00
NF-> AtAc->BI	-0.12	0.00	-27.17	1.00

*.p<0.1; **.p<0.05;***.p<0.01

Sect: Shia				
Paths	β	SE	t	p
PF->BI	0.39***	0.07	5.66	0.00
NF->BI	-0.34***	0.05	6.58	0.00
RB->BI	0.80***	0.04	17.93	0.00
RL->BI	0.13***	0.05	2.55	0.01
SN->BI	-0.23***	0.07	3.22	0.00
PF->AtAc	0.58***	0.11	5.25	0.00
NF->AtAc	-0.57***	0.05	10.54	0.00
AtAc->BI	0.30***	0.07	4.35	0.00
PF-> AtAc->BI	0.18***	0.01	22.83	0.00
NF-> AtAc->BI	-0.17	0.00	-45.81	1.00

*.p<0.1; **.p<0.05;***.p<0.01

Sect: Other				
Paths	β	SE	t	p
PF->BI	0.21**	0.12	1.81	0.04
NF->BI	-0.10	0.13	0.75	0.23
RB->BI	0.43***	0.08	5.34	0.00
RL->BI	-0.26***	0.08	3.34	0.00
SN->BI	0.16***	0.05	3.11	0.00
PF->AtAc	0.71***	0.13	5.64	0.00
NF->AtAc	-0.22	0.22	0.99	0.16
AtAc->BI	0.23***	0.09	2.67	0.00
PF-> AtAc->BI	0.16***	0.01	15.09	0.00
NF-> AtAc->BI	-0.05	0.02	-2.64	0.99
REL*PF -> BI	0.63***	0.26	2.41	0.01
REL*NF -> BI	-0.09	0.40	0.21	0.42
REL*AtAc -> BI	0.46*	0.30	1.53	0.07
REL*RB -> BI	-0.29	0.32	0.92	0.18
REL*RL -> BI	-0.53	0.41	1.28	0.10
REL*SN -> BI	0.29	0.37	0.80	0.21

*:p<0.1; **:p<0.05;***:p<0.01



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Appendix E
Screen Shots of “Josh Condom” Advertisements
Advertisement banned in 2013





Say Greetings to my mother



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EatTTTT.....



He has married a super model...
just wait and watch what she will do



Can I have some ice please
have to make a cold drink for him



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Hey friend, how do you do all this??



Bring JOSH in your life



*Now Available in Pakistan

Imported Josh Condoms

Advertisement banned in 2015



**Chacha! Give me one small
pack of Josh!**



Chacha! Give me a Josh pack!
The BIG one!



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